THE WOMEN'S CLASS IN ACTION

F. HARVEY MORSE

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The women's class in action

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BY

F. HARVEY MORSE

ADULT DIVISION SUPERINTENDENT, MISSOURI SUNDAY SCHOOL COUNCIL OF RELIGIOUS EDUCATION

Author of "The Men's Class in Action"

ILLUSTRATED
WITH FORMS, ADVERTISEMENTS, ETC.

NEW YORK
GEORGE H. DORAN COMPANY

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THE WOMEN'S CLASS IN ACTION
—B—
PRINTED IN THE UNITED STATES OF AMERICA

TO MY MOTHER

PREFACE

A number of adult leaders have been kind enough to suggest that the author's earlier book, *The Men's Class in Action,* is equally suitable for use by leaders of women's Bible classes. Although it is true that the same principles govern organized class work for both sexes, the application of those principles is frequently quite different.

The purpose of this volume is to bring to leaders of women's Bible classes those concrete illustrations, drawn from the experiences of women's classes in all sections, which will stimulate a greater fervor in Kingdom service. Like its companion volume, this one is planned to furnish "first-aid" to *all* the class officers —to serve, in effect, as a comprehensive training course for those who believe that the work of the line officers is, in many respects, of equal importance with that of the Teacher. To that end, over half the space is devoted to a consideration of plans for officers other than the Teacher. It is only as the class develops and enlists efficient officers that it will be thoroughly effective in its service to its members, its church, and the community.

The Women's Class in Action is not merely a change of pronouns from *The Men's Class in Action.* Some sections of the earlier work can obviously be repeated verbatim—the material is apropos for groups of either sex. For the most part, however, it has been necessary

to prepare entirely new material to meet the specific needs of groups of women. As far as the author is aware, this is the only attempt to provide a guide book definitely for the women's class.

The test of any book is not so much what is in it as what the reader gets out of it. The plans suggested here will be of value to classes of women only as the officers adapt them to their local conditions and *work* them. "Plans," says Miss Jessie Burrall, "are like fainting women; they must be carried out." If this little volume helps the class officers and members catch a greater vision of what the class can accomplish, if it stirs them to carry out more and better plans, if it helps the members develop into more efficient Christian workers, it will have justified the author's fondest hopes.

No author has the right to claim entirely as his own, a work such as this, which is, in a sense, the result of the combined thought and experience of thousands of active Christian workers. This writer acknowledges his indebtedness to every one of the writers of the books listed in the bibliographies; to H. W. Becker, General Secretary of the Missouri Sunday School Council of Religious Education, and Mrs. S. O. Ware, Teacher of the Women's Class of the Maplewood Baptist Church School for reading portions of the manuscript and for offering helpful criticisms; to Dr. H. E. Tralle, a pioneer of higher ideals in adult class work; to Chester J. Prince, St. Louis lay adult specialist, for valuable suggestions incorporated; to the Adult Work Section of the International Sunday School Council for the life-centered-course idea; to Dr. Owen C. Brown for permission to reprint certain

material originally written for the *Adult Leader;* to the students in the writer's classes at the St. Louis Community Training School from whom he received many practical points; and to those classes that have kindly furnished forms, advertising, etc., for purpose of illustration.

F. Harvey Morse.

Maplewood, Missouri.

CONTENTS

CHAPTER		PAGE
	PREFACE	vii
I	WOMEN IN THE CHURCH SCHOOL	17
II	EFFECTIVE ORGANIZATION	30
III	EQUIPMENT	47
IV	THE CLASS TEACHER	56
V	THE TEACHER AND THE CLASS	67
VI	PRINCIPLES OF STUDY COURSE SELECTION	88
VII	BUILDING THE STUDY COURSE	98
VIII	EXECUTIVE LEADERSHIP IN THE CLASS	133
IX	SERVICE ACTIVITIES OF THE WOMEN'S BIBLE CLASS	148
X	BUILDING CLASS MEMBERSHIP	173
XI	KEEPING THE MEMBERS COMING	191
XII	CLASS RECORDS	202
XIII	CLASS FINANCES	215
XIV	DEVELOPING THE SOCIAL INSTINCTS	226
XV	WHAT THE LIBRARIAN CAN DO	240
XVI	ADVERTISING THE CLASS	249
	APPENDICES	
	A. ADDRESSES YOU NEED TO KNOW	281
	B. SUGGESTIVE CONSTITUTION AND BY-LAWS	283
	C. ADULT CLASS STANDARD	289
	INDEX	293

ILLUSTRATIONS

FIGURE		PAGE
1	VISITOR'S ATTENDANCE RECORD	176
2	A CLASS INVITATION CARD	177
3	ANOTHER CLASS INVITATION, INTERESTING AND DIGNIFIED	183
4	EXAMPLES OF POOR FORMS OF STOCK POST CARDS	193
5	A STOCK CARD SUITABLE FOR USE BY A WOMAN'S BIBLE CLASS	194
6	A STOCK POST CARD WHICH PROVIDES SPACE FOR INDIVIDUALIZING	196
7	A DIGNIFIED CARD IN KEEPING WITH BEST ADULT CLASS IDEALS	199
8	MEMBER'S INDIVIDUAL WEEKLY REPORT ENVELOPE	204
9	SECRETARY'S PERMANENT ATTENDANCE RECORD	204
10	SIX-POINT LOOSE-LEAF CLASS RECORD SHEET	206
11	ENROLLMENT CARD	207
12	A COMPREHENSIVE CLASS REPORT SHEET	210
13	WELL-DESIGNED CLASS STATIONERY	213
14	A SIMPLE LEDGER ACCOUNT FOR THE BIBLE CLASS	222
15	TREASURER'S PLEDGE CARD	223
16	TREASURER'S INDIVIDUAL COLLECTION RECORD	224

FIGURE		PAGE
17	SUGGESTION CARD FOR ENTERTAINER AND OTHER CLASS OFFICERS	232
18	HALF OF A GOOD LETTER IS AN ATTRACTIVE LETTERHEAD	256
19	THE FIRST PIECE IN A CAMPAIGN TO RECRUIT MEMBERS FOR A NEW CLASS	260
20	A WELL LAID-OUT MAILING CARD	261
21	COVER OF A FOUR-PAGE INVITATION FOLDER	262
22	INSIDE OF A FOUR-PAGE INVITATION FOLDER	263
23	A SINGLE-PAGE CLASS PAPER	268
24	YEAR BOOK ISSUED BY A LIVE MISSOURI CLASS OF WOMEN	271
25	A TYPICAL NEWS STORY	273
26	A HIGH-TYPE NEWSPAPER ADVERTISEMENT	274

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Chapter I

WOMEN IN THE CHURCH SCHOOL

I. DOES THE SCHOOL WANT ADULTS?

IN a Sunday school convention a county Adult Superintendent who was also the local superintendent of public schools, made the statement that he saw no use in going after the adults—he couldn't see that they did the school much good. Considering the facts that, in many cases, comparatively few of the adults enrolled in the church are in the school—fifty per cent was the estimate of twenty teachers in one of the writer's training classes—and that little effort is being made to get either them or the unchurched members of the community, one is almost forced to believe that this attitude toward adults and their place in the church school is general enough to cause real concern.

On the other hand, there are schools that do care for the adults—women and men. The church school leaders realize the importance of building up a strong adult membership. They appreciate the fact that the

great work the churches are expected to accomplish in the community, state, nation and world cannot be done solely by a few paid workers from each church. They know that there must be developed a capable lay leadership of men and women who will follow the paid leaders and really accomplish something worth while. They know further that it is futile to expect the church school to give the child all his moral training. The home must coöperate—and that means that the parents *and especially the mothers* must coöperate. Hence these schools do get adults, do have a large proportion of the available women, and do it because they know they must have them to render an efficient service. The present task of adult leaders is to impart a vision of the mighty possibilities of adults properly enlisted in Christian activities.

II. THE SCHOOL SHOULD SUPPLY A GRADED PROGRAM FOR ITS ADULTS

The principle of grading has now been quite generally accepted for church school pupils from the Cradle Roll through the Young People's Department. We know that interests differ in these various stages of development, and that a program suited to the intelligence of a particular age, and built in accord with recognized characteristics of that age, will not suit another period. But when we reach adulthood, we have been prone to consider all adults in one class; yet they certainly are not—neither in intellect nor interest. If the church school is to reach adults it must provide an adult program suited to the various interests of the adults in its constituency, and planned for groups

differing greatly in their ability to appreciate curriculum materials.

III. AGE GRADING

The closeness with which women will be graded in the church school will depend largely upon the size of the school. In general, the school should provide for at least three separate age groups.

Young Women

First, there are the younger women—those whose ages range from eighteen to twenty-five—the period of later adolescence. Strictly speaking, these young women are not adults—they should have a place in the Young People's Department. However, many schools not having a complete departmental organization place the young women in the Adult Department, and often even include them in groups of women considerably older. *This age should, by all means, be grouped in a separate class.*

"From various studies it seems clear that there is a time of special religious interest at twenty. Less than one-sixth of the conversions studied took place after twenty. One-half of these, again, were before twenty-five. The chances are a thousand to one against conversion after thirty." [1] The importance of reaching the young women of these ages with vital, appealing teaching surely must be apparent to Christian workers. The ideals of this period, and the characteristic instincts which show themselves at this time, call for distinct types of management, teaching and activities if the young women are to be held in the school.

[1] Weigle, "The Pupil," Chapter VI.

The religion of this period is a concrete religion—one that has its natural outpouring in religious activity. For the young woman there must be practical teachings of Christian living—teachings that apply to the problems confronting her daily. The minds of young people to-day are in a state of flux regarding moral and social problems. It is a day of questioning of traditional modes of conduct. Narrow theories, tiresome discussions of controversial points of the Scripture, prejudiced viewpoints, and dogmatic teachings have no interest for the young woman—she is thinking for herself. She wants to know how her religion is going to be of practical value to her—how it will help her in her daily work and in her social relationships—what bearing it has upon her recreational program and upon her selection of friends—whether it plays a part in the selection of a life companion and the building of a Christian home, and whether it is workable in the modern social and industrial order. And it is very likely that she will desire to know whether the teachings of the Bible are really reconcilable to the teachings of science. The modern young woman is questioning, and subjecting her religion to the acid test of practical workability.

In winning and holding the young woman, the Church School must be guided by the psychological characteristics of the period; it must recognize the unusual freedom of thought and action enjoyed by young people of to-day; it must take advantage of the altruistic instincts now at the high point in their development; it must give opportunity for self-expression to the extent of leadership—these women are no longer children, but to a large degree fully matured;

it must use the natural groupings taking place among its young women and give them in the church school the right sort of organization to enable them best to express themselves in Christian service. The church school need not hesitate to emphasize the spiritual—provided it be a vital spirituality and not antiquated theology.

Early Maturity

In the second place are the women of what may be termed "early maturity"—those from about twenty-five to thirty-five or forty. In this group will be found a large number of the younger married women—those with whom many problems of home building and child training are yet unsolved. There will also be a large number of successful business women. Because of the greater responsibilities resting upon this group, it is not always possible for its members to participate in activities as extensive as those engaged in by the younger women. On the whole, the women are more settled—their viewpoints are more mature—responsibility has stabilized life and character. The practical application of Christianity to modern home life, to the realm of politics, in which women are now really beginning to be interested, and to business problems appeals strongly to them. For best results, women of these ages should be grouped in classes by themselves, rather than with either younger or older women.

Later Maturity

Above thirty-five or forty is the period of later maturity. The general interests may not differ greatly from those of the preceding period, but such interests

are reënforced by a much richer experience than the younger women have. Here are successful mothers, women active in the educational and political life of the community, and many successful business women. Families of this group will likely have achieved a certain degree of financial and social success—many women will again have more time to devote to philanthropic endeavor than they had during the previous ten years—and they will also have more time for pleasure.

Old Age

If there are a sufficient number of women above fifty-five years of age, these may also well be separated from those of Later Maturity and grouped in a class of their own.

IV. INTEREST GRADING

Age grading is not sufficient for women in the church school. In very small schools it may be impracticable to grade more closely. However, if at all possible, there should be additional grading on the basis of interests, in order to provide the means of giving instruction suited to the needs of every woman. Interest grading will vary in different schools; a few of the more desirable divisions are discussed below.

Young Married People

This group will very likely come from the Young Women and the Early Maturity age divisions. Many schools organize a mixed class of young married folks; others simply have a class of young married women.

It is easily seen that these women have common problems and interests which make a separate class desirable. Such a class should not consist of any folks married longer than three or four years.

College Women

Women attending school have different interests from the same aged women who are in the business world. If there are any large number of such women in the school, or available for the school, a class should be provided for them, conducted under the direction of trained leaders who will give them instruction equal in quality to that given by the college. Let us not permit the church school to suffer in comparison with the secular schools.

Business Women

This group represents a goodly number of women whose experiences and interests differ widely from those of home makers. If the school has enough business women attending, it may provide classes for two or perhaps all three of the suggested age divisions. A business woman should be secured to lead such a class if possible.

Home Girls

In many communities there are a large number of unmarried women who, for various reasons, remain at home instead of engaging in business. Lessons applied to business life would hardly appeal to them. Their interests are closely related to those of parents, and will usually appreciate lessons prepared with their own needs in mind.

Parents

The churches have too long neglected the parents of the children who attend the church school. Leaders are now realizing that the parents must coöperate with the school in building moral character, if that task is to be done completely. There is needed in every church school at least one class of mothers—preferably one for each stage of the development of childhood—so that specific help may be given parents of the little child, the junior, the early adolescent, the middle adolescent and young people. And the mothers should not be satisfied until there are also parents' classes *for the fathers.* Such classes will study actual problems in child training with a view of giving practical help to the parents attending. Success will be more certain if the class be conducted as a conference of parents under the direction of a competent leader rather than degenerating into a theoretical lecture.

V. GRADING ADJUSTMENTS

Every school should, if at all practicable, have women's classes graded by the three primary age divisions of Section III at least. If only two classes may be had, better unite the ages from twenty-five and up, giving the young women from eighteen to twenty-five separate organization. It must, of course, be remembered that these age divisions are not arbitrary and may often be adjusted a year or two either way. It will be found though, that unless such separate classes are provided, holding the younger women will be exceedingly difficult.

The problem of age grading is frequently complicated by the fact that members bring to the school friends whose ages may differ considerably from their own. Such prospects should, if possible, be placed in the proper age class on the very first day of attendance; then the danger of causing an out-of-place feeling because of age difference is obviated and the possibility of class jealousy eliminated. Leaders and members of adult classes should be brought into sympathy with the desirability of such grading—it must be remembered that the school exists to help each individual member develop her Christian life, rather than to build a mere attendance record for any one class.

Every effort should be made to maintain age grading. That is to say, school leaders should not assign nor promote young people into what was once a young people's class, but which has through process of time become a class of older women. The graded school of to-day has regular promotions from department to department. Why should there not also be regular promotions from classes of younger adults to those containing older members? This is actually being done in some schools, notable among them being the church school connected with the Linwood Boulevard M. E. Church of Kansas City, Missouri.

In this particular school young people having completed the work of the Young People's Department are promoted into the Criterion Class, which consists of young, unmarried adults ranging in age from twenty-two to twenty-eight years. This class is composed of both men and women. As soon as members of the Criterions marry—men or women—that act automati-

cally places them in the Keystone (Homemakers') Class—a young married couples' organization. Women reaching the age of twenty-eight or thereabout pass into the Philathea Class, which consists almost entirely of unmarried business women, teachers and unmarried women from the home. Men of the same age pass to the Men's Class. When women of the Keystone (young married couples) Class reach the age of thirty-five they pass to the WinSome (Matrons') Class while their husbands take places in the Men's Class. At approximately the age of forty the members of the WinSomes move into the Women's Class.

The Linwood Boulevard Adult Department is, of course, one of the larger ones, but even in departments considerably smaller, it is possible to maintain an effective scheme of grading and promotions—a more simple one than described, to be sure.

It may often be found satisfactory to allow classes to grow old, organizing new classes for younger adults as members are promoted from the Senior and Young People's Departments. This may necessitate changes in names of older classes if the program of the denomination, which often provides a common denominational name, is to be adhered to. To illustrate: Northern Baptists sponsor Amoma classes for young women eighteen to twenty-five years of age, and Amoma Senior classes for those older. If an Amoma class grows old, it should change its name to the senior designation or choose another name, relinquishing the former to the younger class. The writer has seen time and again, young women visit a school and ask for a class of a certain denominational or interdenominational name, only to be greatly embarrassed when

ushered into a class of women all of whom were considerably older than the visitor.

Interest grading will need to be flexible, and based upon the expressed wishes of the members of the Adult Department. When a member feels that her interests have changed, she should feel free to change classes if she wishes.

Some may criticize close interest grading, thinking that it will induce snobbishness. Interest grading is urged especially for the teaching period, and with the understanding the individual herself shall decide in what direction her interests lay. The development of sociability and the united execution of large service projects should be handled through the Adult Department. Then both the enthusiasm of numbers and the effective work of small groups may be utilized.

There may be times when classes of different interests along certain lines may be brought together for courses of lessons of interest to both. For instance a class following an elementary course and one pursuing an advanced course might well be combined temporarily to study a course on denominational missions, or the history of the Bible. Or a class which had been using parent training courses might sometimes wish to join another class in studying an outline or intensive Bible course of interest to both. Some schools have attempted to provide for such adjustments by offering an elective curriculum from which the members of the department choose courses. As soon as one course is completed, the members select others. In that way members are always studying in line with their individual interests, but the personnel of the classes is changing from time to time. Such a plan requires an

effective departmental service and social organization to carry on the work handled in the past by the class, as well as a group of exceptionally well-qualified teachers. It should be attempted only after most careful study and consideration of the needs of the women whom it is hoped to reach.

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QUESTIONS FOR DISCUSSION

1. In what way does the success of the churches depend upon efficient lay leadership?
2. Has your school all the women in its membership that it should? What proportion of its possibilities from the church membership do you judge it has? From the community? If it has not all it should have, what is the reason? How can this condition be remedied?
3. Would you make any changes in the age groupings suggested in this chapter? If so, what?
4. How do women from eighteen to twenty-five differ in interests from those of twenty-five to thirty-five? Are there any conditions of which you know under which these two groups should be combined?
5. What differences in interests are there between

the women of the twenty-five to thirty-five-year-old group and those of the group above thirty-five?

6. What are the advantages of interest grading? How would you grade the women of your school from the standpoint of interest? Do you think interest grading will create snobbishness?

Chapter II

EFFECTIVE ORGANIZATION

I. THE APPEAL OF ORGANIZATION

AS the girl enters the period of later adolescence, she becomes conscious that organization exists everywhere—in the home, in the high school clubs, in college activities, in business, in the social order, in the great political parties, secret societies, and in the realm of religion. The young woman feels within herself the surge of a dynamic which assures her that she, too, is capable of accomplishing great things. She wants to have some part in the work of the church and church school—not be merely a passive onlooker. Observing through her contact with organized activities in school or business, that proper organization is the economical, the progressive way of getting things done, this thinking young woman begins to respect more and more the church that employs business methods in its work. If the church and school will but recognize this potential force, harness it early and keep it harnessed by means of the right kind of class organization, the problem of getting and holding women in the church school will cease to be a problem. Organization, while not a panacea for all ills, is a substantial foundation upon which may be built a sound structure of inestimable value to the school, the church, the community and the Kingdom.

Characteristics of Organization [1]

An organization usually has a small beginning. Christ started Christianity that way. The fact that only a few women are interested in an organized Bible class should deter no one from starting such a class. No class need remain small for long.

An organization needs care and nurture in the beginning. So does the women's Bible class.—The manner of cultivating the young, delicate religious plant will be outlined in later chapters.

The element of time must be considered—large organizations are not built in a day. Patience is an essential in building the women's class—on the part of the teacher in planning how best to appeal to the members, and on the part of members who look for rapid growth.

Organizations go from the simple to the complex, as they strive to accommodate themselves to their environment. As the class grows in health and strength by meeting local conditions its organization is necessarily expanded.

The value of the organization to the individual lies in the spirit of inter-dependence developed. Paul shows the value of this characteristic in his wonderful discourse on the relation of the parts of the body (I Cor. 12). Christ emphasizes it in His picture of the vine and its branches (John 15:1-8). Coöperation among members induces smoothness of action; if it is lacking the organization soon ceases to function.

The common fate of organization is death, yet

[1] For the basis of this statement regarding organization, and the one on page 92, "Balancing the Study Course," the author is indebted to Mr. C. J. Prince, Adult Specialist, St. Louis.

through death the living plant is reproduced to flower more beautifully. The test of the organized Bible class is that it is dying weekly, as its members go out into larger work of the church and community. But through death comes renewed life.

The Value of Class Organization

Organization is conducive of class growth—the history of classes in all sections is proof of this statement. The invitation of a teacher may secure members for the class, but systematic efforts of the members themselves secure maximum results. Women can usually reach other women when all efforts of teacher and pastor have failed. Organized coöperative recruiting methods are much more effective than haphazard individual endeavor. The properly organized class must grow!

The organized class is a permanent class. The class that is held together by the personality of a teacher or by some force outside of the class itself will very likely cease to exist if the attracting forces are removed. The organized class has taken upon its own shoulders the responsibility for its continued existence. Time and again classes losing their teachers have either secured new teachers or furnished them from the ranks of the class itself—striking evidence that the class organization is more than a meaningless form and that the class is actually training for broader service.

The organized class develops, through its efforts to attain an end, *class loyalty* and a class spirit which serves as an incentive to greater activity.

The organized class provides work for every mem-

ber, and yet the work is so evenly distributed that there is no burden upon any individual. At the same time the woman's interest is being held because she has a definite responsibility in connection with the class work.

The organized class provides a definite aim toward which all the members may work. It gathers the scattered, latent forces existing in its membership and molds them into a community force for good. Unity of purpose and effort result in a spiritual and social cohesion that would otherwise be impossible.

The social needs of the women of the school, church and community may be effectively met through the organized class. Opportunity for social expression is furnished through the medium of social evenings, picnics, athletics and the like.

The women's class is not usually organized specifically as a teacher training class, yet the training received from properly planned courses of study will serve the members as a foundation when entering upon the larger work of the church and the school.

II. FORM OF ORGANIZATION

Departmental or Committee Plan?

Experience has demonstrated beyond question the superiority of the departmental plan of class organization, by which the responsibility for the work of a department of class activity is placed in the hands of an *individual.* Dr. P. E. Burroughs states succinctly the distinct practical advantages of this form:[1]

"1. This plan has the advantage of simplicity.

[1] P. E. Burroughs, "The Present Day Sunday School," p. 178.

There is a single line of assignment instead of a double line. This is especially advantageous in small classes.

"2. It has the advantage of definiteness. In all cases one individual is held responsible for assigned duties.

"3. It is flexible. If the class is large, and its work intricate and varied, the number of officers may be increased and each officer may utilize other members as needed."

Organization Outline

The work of the class is divided into departments, each under the direction of an officer. The following scheme of organization is one used by many classes with excellent results—all phases of class work are thoroughly covered.

The TEACHER has charge of the *teaching.*

The PRESIDENT is the executive head of the class and its spiritual leader.

The VICE-PRESIDENT is the class recruiting officer—she secures the new members.

The SECRETARY keeps the class records and attends to business correspondence.

The TREASURER handles the class finances.

The VISITOR looks after the absentees—keeps the members coming.

The ENTERTAINER ministers to the social needs of the class.

The LIBRARIAN encourages the art of good reading.

The REPORTER is the class advertising manager.

These officers constitute the class executive board. The individual duties of the several officers are discussed fully in subsequent chapters. It is not at all

essential that the class work be divided exactly as above indicated, nor that the same names be used for the officers. Some classes, for example, designate a first, second and third Vice-President to care for the work of enlargement, fellowship, and the religious activities, respectively.

If a class is starting with but few members, fewer officers will be needed to care for its work. Naturally, as the class grows, officers will be added until a full corps is at work. The point to keep in mind at all times is to have one responsible head of every department of work in which the class is engaged.

Assistants

The departmental plan of organization assures the development of executive ability. No departmental head is ever expected actually to do all the work of her department. She is rather the planner-in-chief. Emphasis is placed upon the importance of giving every woman work to do—and holding her responsible for it. The department heads therefore appoint, from those not elected to office, assistants to handle specific phases of the departmental activities. These assistants, being held responsible for the execution of definite work, receive valuable experience which develops their abilities and trains them to become class officers later. Give a woman a real job to challenge her ability and the class has a strong hold on that woman. But it must be a worthy task of adult proportions. Jane Addams [1] tells the story of a woman, fresh from college with an inspiration to render a fitting service to the Master,—thoroughly trained, capable. On her re-

[1] Addams, "The Spirit of Youth in the City Streets."

turn home, she went to her pastor and asked to be put to work in the local church. After pondering a few moments, he made the astounding suggestion that she be responsible for flowers on the pulpit each Sunday,—a splendid suggestion for a junior girl, but certainly disappointing to one who had left off a milk diet for meat. Adult class leaders must be given a vision of the immensity of the task before us.

III. HOW TO ORGANIZE

Organize Existing Classes

This is the simplest way of forming a class organization. The benefits of organization should be explained to the class members, literature distributed and an enthusiasm for organization created. It is well to seek the coöperation of the Pastor and the church school Superintendent. This method gives a nucleus on which a strong class can be built.

Organize a New Class

First, interest some few women who can see the need of an organized Bible class and build around these key women. Aim to interest others than personal friends —women from all walks of life. Distribute literature freely to those whom you are trying to interest. Advertise the purpose of the proposed class. Set a date for organization, and a date, perhaps a month later, at which the privilege of becoming a charter member will cease. It is sometimes desirable to have a reception to the women of the community, a week or so before the date set for organization. At the time of organizing, full details should again be given to those

attending. The plan of work and the place of the officers should be thoroughly explained. Then a temporary organization may be formed, a temporary set of necessary officers elected, and a constitutional committee appointed to draft a constitution and by-laws suited to the particular needs of the class. Permanent organization may be perfected after the report of the constitutional committee. The work of the class as a Bible class should start at once. Every organized class should register with its denominational Sunday School Board and receive such help as may be offered—application blanks are furnished by the boards. Remember that numbers at the start do not matter if the aim is to grow.

IV. MIXED CLASSES

In the preceding chapter it was suggested that there might be organized a young married couples' class. Such a class is the only mixed class that the author would recommend in the adult department. For the best results the women should be in classes by themselves.

It means better teaching. The lessons may be freely adapted to meet the distinctive needs of the women and discussion will be more frank and unrestrained. In one of the largest so-called "mixed classes," the Character Builders of the Madison Heights Methodist Sunday School, Memphis, the men and women are always segregated for their teaching period.

There are times when women want to be with women. Regardless how much a wife loves a husband, or how much the women may enjoy the company of

men on occasions, there are times when they do enjoy being with other women. It is only natural that they should—they have too much in common to feel willing to give up all feminine companionship for that of the opposite sex alone.

Women express themselves differently from men. Their lines of service activities will be different in many cases; to some extent their social expression differs too. For that reason there should be a women-built program for the women.

A mixed group is often possible and desirable for the conduct of social affairs, provided the groups are congenial. Separate classes for women are here considered primarily with reference to the class teaching program.

V. THE CLASS NAME

The class name is the outward symbol of the class itself and should reflect the spirit of the class. If the denomination under whose banner the class is working has an adult program, with a denominational class name, it is advisable to adopt such a name as far as possible. The wearing of the emblem of a class organization national in its influence is a strengthening element in adult work, identifying the membership, whenever it may be, with a Christian organization.

If a class desires to choose a name distinctive to itself, that is not difficult if certain fundamentals are kept in mind.

The name should be feminine. In general that means the use of the softer letters of the alphabet, which give the impression of daintiness, grace and

charm. Such names as Amoma, Philathea, Fidelis, B. O. F. (Beauties of Friendship) and Setrucha are names in point.

The name should be adult. Busy Bees, Sunbeams and Blue Birds are names recently discovered attached to women's classes—perfectly acceptable names for junior girls, but absolutely devoid of any adult significance.

The name should have a meaning. A traveler on a train which carried no diner heard a boy at a station call, "Hot meat pie." Being quite hungry, he bought one only to find that it was not hot and contained no meat. "What do you mean," he asked the boy, "by calling this a hot meat pie?" "Oh, mister," was the reply, "that's just the name of it." Many class names are just like that meat pie—they don't mean anything. A meaningful name induces pride on the part of the class members and is an advertising asset of great value. Each of the following names has a meaning of considerable inspiration:

Amoma—A blameless life.

B. O. F.—Beauties of Friendship.

Character Builder—Building of Christian Character.

Christian Home Makers—Building the Christian Home.

C. I. C.—Class in the Corner; aim, to brighten dark corners.

Fideles—Faithfulness.

Gleaners—Gathering the Harvest.

King's Service—Missionary Service Class.

Maran Atha—"Behold He Cometh."

Marmaru—Loyalty to Christ, Friends and Home (Mary, Martha, Ruth).

Marytha—Service and Spirituality (combination of Mary and Martha).

Philathea—Lovers of Truth.

Setrucha—Service, Truth, Charity.

T. E. L.—Timothy, Eunice, Lois (Mother's Class).

VI. RELATION TO THE SUNDAY SCHOOL

The women's class, as are all other classes, is an integral part of the school. The class should, if possible, meet with the school or the department of which it is a part, for either the opening or closing worship period—and it is usually always possible. The opening period will almost always be found more convenient for the class.

When the class does not meet with the school it is very easy for the members to forget that it is a part of a larger organization. That feeling shows itself by the attitude of members toward matters of interest to the whole school. For instance class members frequently fail to understand why any of the Sunday morning offerings should go to the school treasury. Often, too, there are strenuous objections when members are taken from the class for service in other departments, or when the class is asked to make some sacrifice for the general good.

On the other hand the school has its obligation to the class. The church and school should recognize that the women's class, because of its maturity, is entitled to greater liberty of action than classes of young girls. The class should be allowed a longer time for its lesson; that means that the members should not be expected to attend the closing worship if they attend the

opening services. The class teacher should not be selected without consulting the desires of the class; and the study course should be one built by the class in conjunction with the school's educational committee.

The school should also be careful not to "bleed" the class of its growing members. In most schools it is the custom of the Superintendent in search of teachers to go to the adult classes for both substitutes and regular workers. If the matter is not watched it is easy to take away so many of the leading workers as to cripple the class work for several years. The greatest danger is in smaller classes—the school must not reduce the class working force below the limit of safety.

VII. THE CLASS IN THE DEPARTMENT

One criticism of adult classes in the past—and it has been a just criticism—is that they have often considered themselves virtually independent departments. The various classes planned their own programs of recruiting, of instruction, and of fellowship. Occasionally two classes might coöperate in some endeavor, but in general there was no unifying force to direct the energies of the classes toward a common end.

The principle of separation—of grading—for purpose of study and fellowship is thoroughly sound. Nevertheless there are many objectives that can be reached more effectively by united effort on the part of *all* the adults of the church school. There is no reason why several classes should conduct independent canvasses for new members when a really thorough campaign could be conducted by the combined classes

in the interest of all. So too, many pieces of community service, too extensive for a single class to undertake, may well be within the reach of all the classes organized and working as an adult department.

In the coming church school, the adult *department* will be the basic unit for work involving adults. Through department organization adult leaders will develop a comprehensive, graded program embracing educational, social and service elements—a program which will include within its scope every adult of the church and the community. The work of teaching, of attendance maintenance and of social affairs for the smaller groups will be carried on through the individual class, but the larger program will be promoted by the department—all the classes working coöperatively.

The adult department should be organized with the usual officers—Superintendent, Secretary, Chorister, etc. In addition there will be directors of activities corresponding to the directors of class activities. For instance, the class Vice-President has charge of getting new members. In the adult department, the Vice-Presidents of all the classes will work under the leadership of a Director of Enlargement (who may be one of the Vice-Presidents) in carrying out a church-wide and community-wide effort to increase the membership of the department. That means that membership campaigns will be in the interest of all classes instead of just one. In making personal canvasses, the visitors will solicit the attendance of *every* adult of the household. The jealousy so often seen between adult classes of even the same school will be eliminated by magnifying the departmental ideal.

In the same way, the class Entertainers will build a department social program, led by a department Director of Fellowship. The class Reporters will form the publicity committee for the department. The Teachers will naturally form the department educational committee, which will, in turn, be represented on the church educational committee. And the class Presidents, working with the departmental Superintendent, will constitute the departmental executive committee.

Such is the organization of a department of permanent classes. In some cases, though, a different type of department organization will be developed—a department of temporary classes. In a department of this latter type, all the adults of the church will be organized under just one set of officers, with duties similar to those outlined for class officers on page 34. The general activities for the entire group will be promoted by this corps of officers.

The only group separation will be for the teaching period. Elective courses of study will be offered as in college. Each individual in the department will choose a course for a quarter or six months or a year. At the conclusion of one course, a member will choose another, in that way always studying along the lines of her greatest need and chief interest. Classes will be organized solely because a sufficient number of adults want to pursue a definite course of study. Those classes will require no officers other than Teacher, because the social program, the service program, the enlargement program, will be developed by the department officers and carried out by the members as a unified adult department group.

Obviously, this latter plan cannot be put into effective operation in the very small schools having just one adult class, and that one with comparatively few members. In such schools, the class and the department are one.[1]

VIII. THE CLASS AND THE CHURCH

We have considered the relation of the class to the adult department and to the church school. But bigger than either is the church itself, which embraces both. Christ left no instructions for organizing Bible classes or Sunday schools—He gave us the ideal of a church providing a balanced religious diet. For a group of women to study the Bible from a cultural standpoint is one thing—that can be done independent of a church. But a Bible class organized to develop Christian character and not definitely related to a church is an anomaly.

Equally anomalous is the class that draws from other churches to satisfy its ambition for numbers. The leader of a large theater class announced that the session would be dismissed promptly so as to give the members plenty of time to reach their own churches for preaching service. What right had that class to draw its members from the other churches in the first place? Those members should have been at their own churches during the teaching hour, rendering service to the church of which they were members.

The women's Bible class should constantly hold be-

[1] In a work such as this, written primarily for class leaders, it is not possible to treat fully the work of an organized adult department. For a complete discussion of the department, adult leaders are referred to Dr. Barclay's excellent work, *The Organization and Administration of the Adult Department.*

fore its members the obligation of a Christian to confess Christ publicly through church membership, and after that to enter into active Christian service. While social plans are essential to successful class work, the women's class is not a social club. Neither is it a "culture society," although culture of the finest sort will result from a sound, vitalized, teaching program. The women's class will not consider its work completely successful unless it reaches into the church life, the home life, the community life, and into national life, doing its share to build finer character, better homes, more effective churches, a Christian community, and a Godlike nation.

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First Division, Chs. I, II, III, IV, V.
Second Division, Ch. IV.
Wells, "The Ideal Adult Class," Ch. XII.

QUESTIONS FOR DISCUSSION

1. Why should adult classes be organized? Can you suggest any situation in which organization would be inadvisable?

2. Do you think of any phases of class activity not included in the organization scheme outlined in this chapter?

3. In what way does the departmental plan of organization develop class members?

4. Do you believe that mixed classes are advisable? Why?

5. Can you recall any adult classes bearing names unsuited to them?

6. What is the value of members wearing the class emblem?

7. How can the class be brought to see its proper relationship to the school?

8. What advantages do you see in the organization of an adult department? Any disadvantages?

9. What do you consider the chief ends of the women's organized Bible class?

Chapter III

EQUIPMENT

I. CLASS ROOM

GOOD equipment is needed if the women's class is to do its best work. A class room is the first and by far the most essential requisite. A class cannot have the most effective teaching nor free discussions if forced to conduct its sessions in a main assembly room with a number of other classes. The progressive class is not satisfied until it has secured the degree of privacy necessary for class efficiency. There is almost always some way of securing at least partial separation from the rest of the school.

One class resorted to screens as the best available means to secure separation—and they were quite effective in keeping the eyes from wandering to all parts of the room, and did shut out some noise. Another class of women found that the section of the room behind the piano was suitable for class purposes. Frequently classes secure the use of a room in a residence, or office near the church building. The Burrall Bible Class of Washington, D. C., found it necessary to secure the use of a theater near the church when it outgrew the quarters provided for it. The Character Builders of Memphis (composed of men and women) erected a separate building for its organization to accommodate a growing attendance. Other classes have

agitated until the men of the school volunteered to dig out unexcavated basements and fit them up for class room purposes, or until the church was awakened to the extent of launching a building program. If a class is satisfied with unfavorable class room conditions, or refuses to work for something better, then it will not get anything better.

When a class room has been secured, it should be kept free from unnecessary interruptions. A certain class had a room so located that any one wishing to go to the Junior Department had to pass through the class room and down an uncarpeted stairway located in it. Often several boys at a time would find it necessary (?) to take that path at intervals during the course of the Sunday lesson. The same room also contained a water cooler for use of the whole school. Needless to say, the teacher was annoyed and the teaching of but little effect. In some schools the Secretary, Librarian or Superintendent himself is permitted to interrupt a class for the transaction of routine business. The class should demand that the school authorities give the members an uninterrupted lesson period—it is possible to do it.

II. CLASS ROOM FURNISHINGS

Furniture

A class room containing nothing more than enough chairs for the members is much better than no class room. However, there are very few classes of women that will have a bare class room—women feel the value of attractive surroundings and usually succeed in making their class rooms comfortable and homelike. They

know that class interest and loyalty are greater when this is done.

A rug or carpet will be the first item of class room furnishing which the women's class will try to provide for its room. The appearance of a room will be entirely changed by the addition of even a moderately priced rug. Not only that, but the added quiet will contribute greatly toward a worshipful atmosphere. Inexpensive curtains at the windows will also help materially to transform a bare room into one of dainty charm.

A small table should be provided for the use of the presiding officer or teacher. The Secretary needs a desk and the necessary card-index trays to enable her to keep complete permanent records. If the class has a library or reading room, bookcases will be needed to care for the books and reading matter properly. Nothing will be more appreciated by the members than a cloak rack placed either near the entrance of the room itself or in a small ante-room. Whatever furniture makes for more nearly complete comfort is just that much of a contribution to successful class sessions.

Pictures

Good pictures should be used as liberally as the finances of the class will permit. Not only do they add wonderfully to the attractiveness of the class room, but they stimulate thought along idealistic lines and typify an appreciation of the higher things of life. Reproductions of the best are now available in numerous inexpensive series such as the Perry Pictures, Copley Prints, Medici Prints, etc.[1] Photographs taken

[1] For catalogue, write Perry Picture Co., Malden, Mass.; Curtis & Cameron, Boston.

by class members on outings and group pictures of the class, of banquets, of class clubs and others similar are splendid for use in decorating the room and have the added interest of personal associations.

Just what particular pictures the class may wish to hang in its room will depend largely upon the tastes of the members of any particular class. In the following list are suggested some masterpieces which are especially suited for display by a class of women.

Adan, The End of Day.
Alexander, The Pot of Basil.
Boughton, Pilgrims Going to Church.
Breton, Jules, Song of the Lark.
Corot, Spring.
Corot, Dance of the Nymphs.
Da Vinci, The Last Supper.
Ferruzzi, Madonna.
Goodall, Rebecca.
Hoffmann, Christ and the Woman of Samaria.
Hoffmann, Christ and the Rich Young Ruler.
La Brun, Mother and Daughter.
Landseer, Saved.
Millet, The Gleaners.
Millet, Feeding Her Birds.
Murillo, Immaculate Conception.
Plockhorst, The Good Shepherd.
Plockhorst, Christ Taking Leave of His Mother.
Raphael, Sistine Madonna.
Renouf, A Helping Hand.
Reynolds, Age of Innocence.
Reynolds, Simplicity.

Thayer, Charity.
Van Dyck, Baby Stuart.
Watts, Hope.
Whistler, Whistler's Mother.

III. TEACHING EQUIPMENT

Bibles

First of all, there should be a good supply of Bibles. The habit of bringing one's own Bible is apparently on the wane, and however much we may deplore it, the class should meet the situation by providing copies for class use. The distinctive class appearance will be maintained if the class emblem is stamped on the cover.

The American Revised Version or the New Translation by Professor James Moffatt are ideal texts for use in religious education. Through them the class is given the benefit of the most recent discoveries of important manuscripts which clarify many passages obscure in the King James version, and of a language cleared of archaic terms and obsolete expressions. While the familiar text of the 300-year-old King James version is the basis of the revised version, and is retained as far as possible, the translations are of greater accuracy and the language is that in use to-day—which is much different from that of the seventeenth century.

Blackboard

Every teacher longs for a good blackboard, *one on which she can write.* Not only is it a valuable teaching accessory, but it may be made useful for posting notices, reports, etc.

Maps

The importance of the geographical background of biblical history has long been recognized by leading church school workers. The class should have a set of good maps for use in supplementing the lessons. As a minimum, the following are suggested:

1. Palestine—New Testament.
2. Paul's Missionary Journeys.
3. Palestine—Old Testament—United Kingdom.
4. Palestine—Old Testament—Divided Kingdom.
5. Old Testament Bible Lands.
6. Denominational Missionary Map.
7. Inter-denominational World Missionary Map.

Outline maps printed on paper may also be purchased for a few cents and used in connection with mission studies of individual fields.

Stereopticon—Stereoscope

Any class will find the purchase of a stereopticon to be a splendid investment. Such an instrument is invaluable for use in connection with study courses—missions, church history, biblical geography, social service, etc. It may be used for special day programs at Christmas, Thanksgiving, patriotic days—given for the entire school or church. It is a means of bringing the work of the class before the church and community by public, illustrated lectures. A class and its church and school will miss many opportunities for service if such an instrument is not available. A stereopticon may also be made a valuable aid to those in charge of the social affairs of the class. Such an instrument makes an ideal class gift to the school. In some cases

several classes will find it desirable to club together for the purchase of a machine.

Slides for use with the various types of lessons are easily secured. Most public schools have collections which may be borrowed; the state universities usually have extensive collections which may be had by simply paying transportation charges. Many public libraries have collections for the use of their patrons. The denominational mission boards have slides illustrating all the fields in which they work, which may be rented at a nominal charge of one or two dollars. Slides may also be rented from commercial bureaus of which may be mentioned the following:

Keystone View Co., Meadville, Pa.
Erker Brothers, St. Louis, Mo.
Standard Slide Corporation, New York City.
Victor Animatograph Company, Davenport, Iowa.

It is easily possible for class members to prepare many slides themselves, using members' camera pictures, cartoons, sketches, etc., as a basis. If the funds are sufficient, certain slides may be purchased and used by the class and church.

Duplicating Machine

Uses galore for a duplicating machine, such as the Mimeograph or Hecktograph, will be found in class work—producing special forms for class records, circular letters in building attendance, invitations to class socials, lesson outlines and, most important, a class paper. The school and church of which the class is part will also find abundant uses for such a device. By the purchase of such a machine, the class will not only increase its possibilities of work among women,

but will be performing a real service to its church and school.

IV. SOCIAL EQUIPMENT

The amount of social equipment secured will depend upon local conditions and the financial ability of the class. A social room is in some cases desirable—a place where the women may gather in the evenings to read, to write, to play games, to sing, or just to chat. Such a room is especially needed in the boarding house and the congested districts. Such need has recently been forcefully expressed by writers to newspapers in St. Louis, Detroit and other cities, who asked where they could get acquainted with wholesome people and urged the organization of clubs for lonely strangers in a strange city.

If no separate room can be secured for social purposes it is usually possible to use the class room as both a study room and a social hall. All that is necessary is to remove some of the chairs and to provide a table, literature, games, etc.

A gymnasium, while desirable, can usually be best established in connection with the whole school. The class might well start a movement among the churches of the neighborhood for the establishment of a community gymnasium for the use of all the churches.

As the class will hold its worship service in connection with that of the Adult Department, no musical instruments are needed. But if a social program is to be sponsored, a good piano should be available. Much pleasure will also be derived from a phonograph which need not be an expensive model.

All this may seem to be an elaborate plan of equipment. Many classes, because of the cost, will be able to have just a few of the items mentioned at the start. There is no reason though for always remaining satisfied with the minimum. Money spent for good equipment is an investment that will repay itself many times in the lives that have been strengthened through the activities of the class. The school should be brought to a recognition of these facts, and should not expect one class to bear the entire burden of proper equipment; but if the school and church are not sufficiently progressive to appreciate the economy, the fairness, and the logic of such a unified plan, then the class should make every effort to provide what it can to enable it to function in its best manner.[1]

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Strickland-McGlothlin, "Building the Bible Class," 1st division, Ch. VII.

QUESTIONS FOR DISCUSSION

1. What is the relation of equipment to teaching?
2. What items of equipment should your class have that it does not now have? How can the class secure them?
3. Should the class supply its own equipment or should it look to the school for it?
4. Is it right to spend money to make a class room attractive when there is so much need in the world?

[1] For a discussion of the unified financial plan, see Chapter XIII, "Class Finances."

Chapter IV

THE CLASS TEACHER

I. IMPORTANCE OF A RIGHT SELECTION

THE function of the Women's Bible Class is to teach women that they may live lives in harmony with the life principles of Jesus Christ. It is therefore essential that a wise choice be made in the selection of the class Teacher.

For best results, the Teacher of the women's class should be a woman. Particularly is this true in classes of the younger women—those from eighteen to twenty-five. Only a woman can lead young women in the discussion of their vital life problems. Of course, there is no valid objection to having occasionally a short course of study conducted by the Pastor of the church or some other man who is a specialist in his particular field.

Just whom to select as Teacher for a class of women will depend largely upon the type of class. If it is a class of young business women, then a Christian woman successful in the business world or in civic affairs would be desirable. If it is a group of college women seeking a Teacher, it may be possible to secure an intelligent, likeable woman who is teaching or has taught. A conscientious mother will often make an ideal Teacher or leader of a parent-problems class. It is important that the Teacher know her Bible, it is true,

but it is of much greater importance that she be able to sympathize with the members of the class, understanding as fully as possible their distinctive environments and problems, and influencing them to express the best in them in their own life situations.

II. THE TEACHER'S PERSONALITY

There are two prerequisites to successful teaching—personality and training. If the Teacher also has natural teaching ability, so much the better, but good teaching does not depend upon natural ability. Neither is training in the mechanics of teaching a guarantee of teaching success. The resultful Teacher is the one who by the sheer force of her personality brings her training into action and appeals irresistibly to those whom she teaches. The power and ability to become friendly with those she meets and to be liked by them; the ability to influence and to lead; the manner in which she carries herself among others; all these are included in the word "personality."

The Teacher must be a woman of highest personal character. She must make a vital appeal not only by her verbal teaching, but more so by her example of Christian living. She must be earnest and sincere. Nothing causes a Teacher to lose popularity more rapidly than the slightest exhibition of insincerity.

The Teacher who hopes to succeed must be bubbling over with enthusiasm. Drowsy teaching will not make live, active Christians. If the Teacher cannot develop enthusiasm on a certain course of lessons, she had better secure a special teacher for that particular series, or even drop it altogether rather than teach it half-

heartedly. If the Teacher is truly enthusiastic, her spirit will be caught by the class members and interesting lessons are certain to result.

The Teacher should be a friend to every member of the class. The personal touch loses none of its charm when applied to adults. The successful Teacher will see that she *knows* each member. She will chat with all that she can before and after class sessions; she will call at their homes as far as time will permit; she will ask their advice and their opinions; she will be tactful and considerate toward the members. Miss Jessie Burrall, who has taught several of the largest classes of women in America, makes it a point to learn the names of all visitors to her classes during the week following their first visit—and finds that through such immediate interest, her influence with the class members grows stronger week by week.

Upon the Teacher rests the responsibility of bringing women upon whom the duties of a Godly life have rested but lightly to a knowledge of the true meaning of Christianity. It is her problem to show that religion is a vital every-day element and not merely a Sunday recreation or dissipation. She will be called upon to show that the teachings of Jesus can be applied to every-day life. As she may often be asked to explain or defend the principles upon which her denomination has been founded, it follows that the Teacher should be a member of the church of which her class is a part. She must know for what her denomination stands and why. The class Teacher must be at once a womanly woman and a real Christian.

A neat personal appearance is absolutely essential to the teacher if the respect of her students is to be

maintained. Fine clothing is not necessary, but the clothing that the Teacher does possess should be scrupulously clean and well pressed. It might seem unnecessary to bring this matter to the attention of teachers, yet this writer has seen teachers who have been just so negligent of their personal appearance—and who have failed.

Detracting mannerisms should be carefully guarded against. A certain teacher had a habit of concluding almost every statement with the question, "Is it not?" This became so noticeable that the members took to counting the number of "is it not's" during the course of the lesson. The class is attracted to the mannerisms rather than to the matter in the lesson.

Finally, *don't apologize* if you would maintain teaching prestige. Teachers often preface the lesson with such a remark as, "I am very sorry, but I was so busy last week that I had no time to prepare a lesson, but we'll try to get along as well as possible." Will the class expect anything inspiring following such an introduction? With the proper general training a teacher will ofttimes be able to give a very presentable lesson even though circumstances prevented thorough preparation. Many otherwise good lessons have been spoiled by apologetic preludes.

III. THE TEACHER'S TRAINING

The thinking Teacher will quickly realize that special training is necessary to teach effectively classes of women, the membership of which may include college students and graduates, women from the home, successful business women, and those with a limited

amount of education or training. The Teacher must know how to appeal to the intellectual element as well as how to bring truths to the level of the other members. A Teacher can give to her pupils only that which she has made her own through experience and training. In the past, while urging training upon teachers of children, we have seemingly overlooked the crying need of better general preparation on the part of adult leaders.

Training in the Bible

Since the Bible is the basis of the class teaching, it follows that the Teacher must have Bible training. She should have a knowledge of the entire Bible in its broad outlines as well as being familiar with the message of the different books of the Bible and how they came to be written. She will be acquainted with the lives of the great biblical characters, especially that of the Master Teacher. She must understand the great fundamental doctrines of the Bible—God, man, sin, salvation, faith, morality, Christ, etc. And an appreciation of the missionary and social message of this Book of Books will be especially useful.

Familiarity with the contents of the Bible is not enough for the well-trained teacher. Certain related subjects are necessary for the purpose of supplementing and illustrating the biblical material. Every teacher should know how our Bible has come down to us. Such information will help her settle many troublesome questions. Church history is exceedingly valuable. Knowing this subject, the teacher is equipped to correct many wrong conceptions about the rise of

denominations, about the extension of the Kingdom, about the many so-called "new" religions. Having this knowledge, she can present a victorious Christianity in a new light.

Biblical geography is valuable in the presentation of many Bible lessons. The literature of a people can only be understood through a knowledge of its history and customs. These in turn depend largely upon the location and surface features of the country. If the Teacher knows the geography of Palestine and its neighboring Bible lands, she will find a new interest in teaching the old Bible stories. Very closely related to this subject is the study of Oriental manners and customs.

The progressive Teacher will not be satisfied with her Bible training until she has studied the results of Christianity in the world. She will want to know about the development of Christian missions—she will want to have definite information about the place of her denomination in world evangelization. She will want to see how Christianity is proving its teachings through modern philanthropy and social service. These subjects are truly Bible subjects—and such as carry a striking appeal to the thinking women of to-day.

Knowing how to use the Bible is the most important part of the Bible training. The Teacher must be able to find the things she wants in the Bible when she wants them. She should be thoroughly familiar with the use of the Bible dictionary, the concordance, the commentary, the subject-index, and the cross references.

The Science of Teaching

Next in importance to Bible training is training in the principles of religious education. It is imperative that the Teacher understand the characteristics of the women whom she is teaching. She should know the laws of habit formation, the laws of memory training, the place of the imagination in life, something of adult emotions and prejudices, and the importance of suggestion in education. In short she should have had a good course in elementary educational psychology of the adult period. The literature on adult psychology is exceedingly meager; fortunately the Adult Specialization Unit of the New Standard Teacher Training Course does contain a volume on the subject.

Following psychology comes pedagogy—the art of using the knowledge of mental processes in developing class members. The Teacher should be familiar with the various methods of teaching and know the relative values of the different methods. She must realize that the student is a part of the teaching process. She should perfect herself in the use of questions so as to be able to encourage profitable discussion. She must, if her work is to be truly effective, have the "knack" of applying her lessons to life situations. The ability to make simple blackboard illustrations will also be of considerable help in teaching.

The Teacher's Library

The importance of the Teacher's working library cannot be overestimated. The teacher with vision will gradually build for herself such a library of the best books on the subjects of Bible study, psychology and pedagogy, class organization methods for older young

people and adults. The addition of just one book every three months will result in greatly added teaching efficiency. At the start the Teacher should have a good one-volume Bible Dictionary such as Hasting's; a one-volume commentary—Dummelow's for instance; a work on psychology such as James' or Woodworth's; a text on pedagogy, two of the best being Bett's, *How to Teach Religion,* and Tralle's *Dynamics of Teaching,* and a book on adult methods, a valuable one being Strickland and McGlothlin, *Building the Bible Class.* The following is suggestive of what the Teacher should plan ultimately to include in her library:

The Bible, American Standard Revision.
Harmony of the Gospels, Stevens & Burton.
Bible Dictionary, Hastings, one volume.
The One-Volume Bible Commentary, Dummelow.
Comprehensive Concordance, Walker.
(*The above five books are virtually indispensable.*)
Building the Bible Class, Strickland & McGlothlin.
The Adult Worker and Work, Barclay & Phifer.
A Study of Adult Life, Soares.
Psychology of Leadership, Tralle.
Training in Christian Service, Cope.
Psychology—Briefer Course—James, or
Psychology—A Study of Mental Life, Woodworth.
A Social Theory of Religious Education, Coe.
Adult Religious Education, Barclay.
How to Teach Religion, Betts.
Dynamics of Teaching, Tralle.
Psychology of Religion, Coe.
Historical Geography of Bible Lands, Kent.
Short History of the Christian Church, Moncrief.
Outline of Missionary History, Mason, or
The Missionary Enterprise, Bliss.
The Religions of the World, Barton.

The Bible in the Making, Smythe.
Ancestry of the English Bible, Price.
The Monuments and the Old Testament, Price.
The Story of the New Testament, Goodspeed.
The Heart of the Old Testament, Sampey.
The Book of Books, Crannell.
Building a Community, Batten.
Social Teachings of Jesus, Rauschenbusch.
Challenge of the City, Strong, or
Challenge of the Country, Fiske.
A good history of the Teacher's church.
A good book on the principles of the church to which the Teacher belongs.

How to Become a Trained Teacher

Make up your mind that you *want* to be trained—then that you *will* be trained. Education is one of the easiest things to obtain to-day—*if you really want it.*

No teacher of a class of women should be satisfied with less than the complete New Standard Teacher Training Course as a minimum. Training classes in the local school or in community schools furnish the Teacher who is ambitious to improve in God's work a wonderful opportunity to secure this training.

Correspondence study makes training possible for those who cannot attend training classes. Practically every denominational board now offers the complete New Standard Course by correspondence. Some—for example the Northern Baptists through their Correspondence Study Department—offer more advanced courses in Psychology, Pedagogy, Bible, Church History, etc., by the same plan. The small charge for text books is usually the only cost attached to such courses. The University of Chicago, through the

American Institute of Sacred Literature, offers some unexcelled courses in Bible study at a cost of only one dollar including the text book. More advanced courses in both Bible and general religious education are offered through the University's regular Extension Division. Sunday School conventions and institutes offer other splendid opportunities for securing additional training and inspiration.

The successful Teacher must be always studying. Says Thwing: "The teacher who has ceased himself to be an active student has lost the secret of his greatest power." So the successful Teacher of a class of women should be an earnest Bible student. By observation she can also often learn as much from her pupils as from the lesson. Private reading and study will result in a marked improvement in a Teacher's ability to present lesson truths. The public library should prove a never drying fountainhead of information. Workers' magazines furnish much valuable material—the Teacher will subscribe to at least one so as to keep abreast with modern methods of class work. *The International Journal of Religious Education,* (Int. S. S. Council) is one of the best magazines of methods and inspiration now published. The leading denominational publishing houses also publish excellent magazines for adult workers.

If the Teacher is to be successful in teaching women, she must fit herself by broad preparation. If she uses only the helps furnished by the school in the preparation of her lesson, she is doomed to failure. To-day women are applying their brain power to the solution of big problems—they usually want to know many things that the lesson writers have not mentioned.

The price of success in Bible teaching is the same as in other fields of endeavor—hard work. Yet after all there is a joy that comes only from the sense of having accomplished the difficult task—this joy is in store for the Teacher who makes the sacrifice of time, of pleasure, and of self to become thoroughly equipped.

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QUESTIONS FOR DISCUSSION

1. Recall some teacher whose influence has affected your life. What has been the effect? To what, in the teacher, do you attribute this effect?

2. Can you think of any Bible teachers who were apparently unsuccessful with one class, and yet succeeded with another class? How do you account for this?

3. Just what does Thwing mean when he says: "The teacher who has ceased himself to be an active student has lost the secret of his greatest power?"

Chapter V

THE TEACHER AND THE CLASS

WHILE it is true that the personal touch of the Teacher of the women's Bible class will be felt among the membership, it is during the class session that her influence will be most far-reaching. If the class session is interesting, if it establishes vital life contacts with the members, if it inspires them to Christian activity, then the Teacher is making a success of her job. There are five chief items every teacher must consider in order to vitalize the teaching hour: the study course, how to study her lesson, how to plan the lesson, how to present the lesson effectively, and how to secure the expression of the lesson in life situations.

I. LESSON COURSE PERSPECTIVE

Not only should the scope of each individual lesson be familiar to the Teacher before she attempts to teach, but the general outline of the entire course should be firmly fixed in her mind before she teaches the first lesson. It is desirable that the Teacher prepare her outline for the entire course, so that she will be placed in the most favorable position to handle discussion and to avoid those questions which anticipate later lessons. If the Teacher does not know what material is in-

cluded in later portions of the course many embarrassing situations are likely to occur.

This incident which occurred in a class of men may be cited as an example of how a course should not be planned. The series of lessons was on the Book of Daniel with the emphasis placed on the life and character of Daniel himself. The Teacher in charge of the class gave very interesting lectures on the first few chapters of the book, and announced that one week would be spent on each chapter of the book. When the apocalyptic portions of the book were reached the course was suddenly cut short with the explanation that all the visions taught about the same lesson. This Teacher had not even gone to the trouble of balancing in his own mind the relative teaching values of the several portions of Daniel, nor had he secured the perspective which a reading of the entire book would have given him.

II. STUDYING THE LESSON

Obviously the Teacher should have general preparation in the subject of the course she is teaching—but general preparation is inadequate for vital teaching. She cannot afford to go before her class and depend simply on background for a lesson—she must study carefully each individual lesson in the light of the needs of individual members of her class.

When to Begin

The writer once circulated a questionnaire among the teachers of his school and asked, among other things, when the teachers started to study the lesson.

Some started Sunday afternoon to prepare for the following Sunday, some started during the week, a large number waited till Saturday, and one even admitted that she studied her lesson Sunday morning. It was more than a coincidence that those who started lesson preparation early in the week were the better teachers, and those who waited until Saturday were the least successful. Yes, the one who put off her preparation until Sunday morning was the poorest teacher of the lot. Starting early in the week is the safest policy—then you can really think through the lesson so that it becomes a part of you by the time of the lesson hour. Early preparation will also eliminate the Sunday morning apologies, "I didn't feel well last night," or "Company came. . . ." "Didn't have much time to prepare. . . ."

The Bible First

Among other things, that questionnaire revealed that with a large number of teachers preparation consisted solely of reading the lesson text-book or "quarterly." Some teachers did not even read the Scripture references; they depended upon their memories—and found them untrustworthy at the critical point. The author's pastor says that even with his familiarity with the Scriptures, he would not dare prepare a sermon without re-reading the entire section of the Bible from which he takes his text. He confesses that whenever he has attempted to rely entirely on his memory, that his sermon invariably "fell flat."

The first step in lesson study, then, is the *reading of the Bible passage*—not just the few verses that may be assigned, but the entire passage of which these

verses are part, because a passage can be rightly interpreted only when its relation to the surrounding Scripture is known. This may mean the reading of a chapter or two, or, in the case of books like Ruth, Amos, Galatians, etc., the reading of the entire book.

Bible thought does not divide naturally according to verses—and often not even by chapters. Don't try to read a moral lesson into those poor, man-made verses. Rather look at the Bible passage as a whole and decide upon one or two dominating impressions. In reading the book of Amos, for example, the two outstanding impressions undoubtedly are the moral corruption of the day and Amos' strong appeal for social justice.

For her own study, the Teacher should by all means use the version which appeals to her—but she should not confine herself to that. The translation of thought from one language to another is fraught with many difficulties. Various translators bring out different shades of meaning. The use of several translations is recommended—such as the King James Version for literary beauty, the Moffatt Version, the Twentieth Century New Testament, and New Testament translations by Weymouth, Goodspeed and Montgomery.

A reference Bible is a decided help in lesson study—helps the Teacher locate other Bible passages that bear on the lesson. If you have such an edition don't fail to use the reference feature.

Even in the so-called "modern language" versions, the text is not always in the vernacular. The Teacher will find it profitable to rewrite the Scripture passage in everyday language—that's a real test of her understanding.

The Revised Version marginal references should also be noted. These references represent differences in reading by the translators. The advantage of the American Revision is that these differences are presented impartially in the margin—and the marginal reading is frequently more satisfying than that of the body.

As the Teacher reads let her note carefully any points on which she is not clear—the meaning of unusual words or phrases, location of places, peculiar customs, etc. These should be looked up carefully later on in her period of preparation.

Explanatory Material

After the Teacher has mastered the lesson material to the extent of her own ability—and not until then—she may supplement her own material with that of outside authorities. The purpose of explanatory material should be to explain orientalisms, to give the geographical and historical setting of the lesson, to clarify passages that may not have been happily translated from the Hebrew and Greek, to help her appreciate the literary qualities of the biblical material—in short to bring her the latest findings of Bible scholars. The type of material which purports to tell what every particular passage means is entirely out of place in the preparation of a vital lesson. The Bible may have meant a definite thing to the commentator, but it is presumptuous, to say the least, for him to say that it should have the same meaning for his readers. Volumes of sermons and expositions of the Scripture may be of help in giving new viewpoints, but the Teacher should bear in mind that they represent one

man's views, and should weigh them in her own mind, and decide for herself what to accept and what to reject.

A one-volume commentary, such as Dummelow's, is to be preferred to more elaborate sets because it makes no attempt to enter into controversial discussions. Add to this a one-volume Bible dictionary, a biblical geography and a harmony of the Gospels, and the Teacher will have need for little additional commentative material.

How Much to Use

The school Superintendent suggested to a certain teacher the development of definite projects in connection with her class teaching. "But we haven't time," she replied. "We can hardly get over the material in the lesson period."

The trouble with that Teacher was that she was trying to squeeze the lesson passage dry in forty minutes. Almost every lesson provided for adult classes contains much more material than can be properly taught in one hour—most Bible passages contain the meat of dozens of lessons. It is the Teacher's responsibility to select from her material that especially applicable to the women of her class and discard the rest. It is much better to impress one thought deeply upon the lives of the members than to administer a light sprinkling of a multitude of points.

III. THE LESSON PLAN

After selecting the material to be taught, the Teacher must plan how she is to present it to her class. At this

point many teachers make the mistake of feeling that their study will enable them to present the lesson without further planning. It may enable them to fill forty minutes of time, but it isn't always that the pupils are *taught.* Every lesson should be planned completely, from the beginning to the application—leave nothing to chance if you would influence lives.

Teaching Unit First

Every lesson should aim to leave one definite thought —to make one definite impression on the class. Some teachers call this their teaching aim. Dr. Tralle, in his *Dynamics of Teaching,*[1] speaks of it as the "Teaching unit," which he defines as "a single, dynamic, basic, spiritual truth, or principle or generalization, imbedded in lesson materials, that is interesting to the student, that assists him in meeting some life situation, and that develops in him attitudes and ideals as factors in life controls." In other words, the Teacher should virtually epitomize her entire lesson thought in one statement. That's her teaching unit with which she will usually begin her lesson. The development of this unit by means of incidents, illustrations, charts, discussion, etc., is her lesson. The teaching unit, continues Dr. Tralle, "may be a definition, a didactic summary, a precept or rule, a question or a story."

A year or so ago the International Lesson Committee assigned one lesson on the book of Amos. There is fully enough material in Amos for six months' study. Doubtless many teachers made a futile attempt to cover the entire book. The wise Teacher selected

[1] George H. Doran Company, New York. The author heartily recommends this as an unusually suggestive text for teachers of adults.

one unit and developed that. Here are five possible teaching units for that particular lesson:—

1. Lofty religious and ethical thought is of gradual development.

2. Righteous *conduct* is demanded by God of his followers.

3. Luxurious, extravagant living tends to lower the religious tone of the community.

4. The Christian will practice Christianity in his daily life, work, play, etc.

5. The times demand Christian leaders to preach righteousness.

Study these units in the light of Dr. Tralle's definition. Are they single, dynamic, spiritual truths? Are they interesting to adults? Which are especially interesting to women? Do they help in meeting some life situations? Do they help to develop the right life attitudes? In the same way, outline for each lesson you teach a definite teaching unit as the basis of your planning and teaching.

Presentation of Lesson Material

The method and order of the presentation of lesson materials depends upon the lesson, the teaching method and the class. In her teaching plan the Teacher should outline how she will unfold her lesson facts logically. She will decide at what point the Scripture passages will be read—whether at the beginning as a teaching unit or the basis for an inductive lesson, at various points to illustrate definite teachings, or at the end to summarize lesson materials. She will plan whether to introduce maps or charts. She should select

her stories and illustrations and note where they are to be used.

Generalization and Application

After the lesson material is squarely before the class comes the period of development, ending with the application to the lives of the members. Modern life, history, various parts of the Bible, science and literature will be brought in to reënforce the premise of the teaching unit. There may be also class discussion, ending with a summary of the points discussed. The application may or may not be direct—sometimes the suggestion of an indirect application is more effective than an expressed moral.

Review

If the class is following a connected series of lessons, there should be a review at the close of the presentation of the lesson to show how the new lesson relates to the previous lessons. This review should not be a *re-hash* of material but rather a *new view* of the old material in the light of the new.

Physical Factors in Lesson Planning

In planning lessons in which class members have part, the Teacher must know her members. In small classes she will find it comparatively easy to know all about all the members. In larger classes much information will be secured indirectly. The Teacher will find it convenient to list all such information on individual cards which she keeps for reference. Data about a woman's education, occupation, likes and dislikes, hobbies, willingness to serve in class work and

a record of how she has already served is invaluable to the Teacher who really desires to enlist the members in service.

Write Out Your Plan

Write down your teaching unit. Write down the questions to be used. Write down your lesson points, your stories and illustrations, your application. A written plan fixes the material in mind, makes possible a vital lesson presentation, assures the inclusion of all important items, and helps keep the Teacher to the subject and within the time limit.

It will be helpful to class members if the Teacher puts a condensed copy of her outline on the blackboard, or better still provides typewritten outlines for distribution. A number of classes regularly publish the lesson outlines in the class bulletin. Not only do such lesson synopses aid in giving a more connected impression of the lesson, but make it easier for those who sometimes keep lesson notes.

IV. METHODS OF TEACHING

The Lecture Method and Its Perils

The lecture method is probably the most used and the least effective method of teaching. It affords little opportunity for expressional activities on the part of the pupil, nor is there much chance for the Teacher to test the pupils' appreciation of the teaching. To some the lecture method means simply a second morning sermon, and the regular preaching service suffers. The two services should *supplement* rather than supplant one another.

The lecture method is the only practical method in classes of unusually large membership. A teacher can handle a larger membership by lectures than in any other way. We probably must provide some lecture classes for those who will not study, but who will listen to a weekly talk by a good speaker. It is true that more material can be presented in shorter time than by any other method, but what value is that when members neither take notes nor study?

Class discussion at the close of the lecture is often a means of relieving the monotony of pure lectures.

Because the lecture method has been most largely used in adult classes is no reason why it should be continued week after week. There are many women who do real studying in their literary and civic clubs. They will give time to real study of the Bible if vital courses are offered by competent teachers. For teaching efficiency it would undoubtedly be better for some of our enormously large classes to break up into smaller *study* groups with courses of study planned to meet the needs of the separate units. It would still be possible to preserve the spirit and enthusiasm of numbers in *department* worship services and social meetings.

The Project-Problem Method

"Why is it so many adults do not attend a church?" was a question asked by the writer of his community training class in Adult Leadership. That question became a problem in the minds of those in the class. A series of simple questionnaires was evolved and copies given to the members for the purpose of securing some definite information on the various phases of the sub-

ject from their friends. This effort to solve that particular problem was a project.

In this case the problem and the project were closely related. In other cases a problem may not call for a project and, vice versa, a project need not necessarily involve a problem. The attempt to discover the purpose of John in writing the Fourth Gospel is primarily the attempted solution of a problem. On the other hand the preparation of a harmony of the Gospels or the making of a social survey is more strictly a project. A project, says Stevenson, is "a problematic act carried to its completion in its natural setting." The more nearly natural the setting, the greater interest will be aroused in the project.

The chief advantage of the project-problem method of teaching lies in the fact that the student has a definite purpose to motivate her in her class study—a practical aim, which, when achieved, gives her a feeling of genuine satisfaction. This is not a method for the lazy, but it is a method for those who want to substitute an efficient type of procedure for the old verse-by-verse, sermonette method or the lecture method. When this method is used, the Teacher recedes to the background and the pupil becomes more active.

Social service courses lend themselves admirably to the project-problem method. Investigations may be made, charts prepared, and action taken to remedy evil conditions. In studying the social teachings of Jesus or the prophets or Paul an interesting project is to have each member prepare an underscored Bible or Testament, underlining in red all passages carrying a social import. If underscored in red and the teach-

ing noted in the margin, a very graphic index of Jesus' teachings about money, the family, divorce, etc., will be the result. More nearly complete notes may be kept if an interleaved Testament is used.

Classes studying the life of Christ may make their own harmonies by pasting the Scripture from two cheap Testaments in parallel columns in a blank notebook. Such harmonies can also be made of the life of Paul by pasting the Pauline Epistles in their proper historical sequence between events in the book of Acts; of the Old Testament Prophetical Literature, placing it correctly in relation to events given in the books of Kings and Chronicles. So too, an historical New Testament may be made by placing the books in the accepted order of writing. A student's "Life of Christ," or "Life of Paul," etc., are also valuable teaching projects.

Certain serious-minded women in every class may be induced to keep notebooks of the various courses. If some outside reading and studying is done, the notebook becomes a valuable possession. The writing of facts in a notebook tends to fix those facts more firmly in mind.

Debates can always be made interesting projects. Most study courses will permit of a debate somewhere in the course. A class studying *The Lure of Africa* devoted one entire meeting to a debate, "Resolved that civilization has been a net gain for Africa and the Africans," covering the matter of a whole chapter in that way. Debates represent one of the best methods of class expression. They should not be too long. If properly managed and prepared they stimulate interest and healthy enthusiasm.

Churches are turning more and more to the use of dramatics in their teaching and worship. The preparation of a pageant based on a series of lessons, or the dramatization of some of the beautiful Bible stories, is both good teaching and an excellent way of carrying the work of the class to the entire church constituency.

In the last analysis the purpose of all class teaching is that Christian activity may result. Consequently service activities are, in the highest sense, teaching projects. The class not engaged in definite service is missing one of its greatest teaching opportunities.

The Topical Method

Very closely allied to the project-problem method of teaching is the topical method. In this plan the Teacher assigns to selected members topics to be investigated and reported on one or two weeks later in class session. The Teacher's part in this case is to gather the thoughts that have been presented and to give a résumé of the main points of the lesson. A drawback in this method is that speakers often talk too long. Many women are inexperienced in planning talks; they don't know how to select just the vital parts and to discard the less important. Hence the assignments should be definite, and a time limit should be set for presentation. The topical method may be used with almost every course. It is particularly suitable in connection with courses in social service, missions, church history, comparative religion, but is suitable for supplementing all lessons.

A class studying "The Challenge of the City" as a text assigned topics for investigation as follows:

"liquor problem," "the tenement evil," "child labor," "industrial conditions," "the juvenile court," all of its own city. One class studying comparative religions used such topics as the "Temples of India, Japan, etc.," "Prayer Wheels," and others similar. A live teacher will be able to find more topics on the subject studied than can be used.

Question and Answer Method

Unless the class is actually *studying,* this method is not suited to adults. Questions will of course be used in connection with the discussion method of teaching and in reviews. For this purpose a knowledge of how to question is essential. As a rule questions should be not simply memory drill questions, but should stimulate thought. They should not suggest the answer, nor should they be so involved as to leave an obscure meaning. The Teacher should *write out* in advance the questions which she intends to use.

Socialized Recitations

As the name implies, a socialized recitation is one in which pupils and teacher work together to accomplish a definite purpose. Adults have much in the way of thought and experience that they can contribute to each other. Any coöperative method represents the exercise of one of the strongest Christian virtues—the practice of working and living together.

A project may be a socialized lesson. For example, as all the members of the class joined in gathering material to discover why adults do not go to church, they were engaged in the building of a socialized recita-

tion. Each member was making a definite contribution to that particular lesson. The *lesson* was a combination of the work of all the members.

The study lesson is another form of the socialized recitation in which the Teacher and pupils study the lesson together, using Bible dictionaries, commentaries and reference books in class. It is suited to classes for whom the material is a little too advanced to be studied to advantage alone. It is a good method through which to train a class how to study and how to use the Bible. Most classes would get much good from one or two real *study* courses each year. Lesson preparation and a lesson plan are vitally important when the study method is used.

The discussion method is another socialized form. It is productive of excellent results, and is a method in which all members may have a part. Subjects should be announced in advance so that the members may have time to think about them. Interest will be greater if questions are given to several women during the week for purpose of opening the discussion. Often the Teacher may outline the subject briefly at the beginning of the lesson, and then by skillful questioning develop the discussion. Careful preparation is needed in this method. Many subjects of Christian living may be developed in class, as most women think easily along those lines. Other topics will call for some advance preparation on the part of the members. In all discussions care must be taken not to accept personal *opinions* as moral laws. Let the final answer to all questions come from the *principles* of conduct contained in the Word of God.

Stories

Stories appeal to all ages and should have their place in adult class teaching. The use of stories is one of the finest ways of teaching for the appreciation of a Christian character. A story, well told, holds the interest when lectures put the class members to sleep. If you cannot tell the story well, or cannot get a good story-teller, though, better leave the story untold. Story-telling is an art, but one so valuable to a teacher as to warrant a thorough study of its technique.

Stories for use in the women's class may be Bible stories, for the Bible contains some of the world's finest stories—*The Courtship of Jacob, The Conquests of Deborah, The Early Training of Moses, Jephtha's Daughter, The Story of Ruth, The Courage of Esther, The Woman at the Well of Samaria, Mary and Martha, The Story of Dorcas,* etc.

The literature of all nations is rich in stories with teaching merit, e.g., Van Dyke's, *The Source, The Other Wise Man, The Lost Word, The First Christmas Tree;* Maeterlinck's, *The Blue Bird,* etc.

The story may be virtually the whole lesson, or it may be simply an incidental part used to illustrate definite points. The Teacher should plan to introduce a number of good illustrations into each lesson—they are remarkable interest sustainers. It is a good idea for the Teacher to keep either a scrapbook or a card index file with anecdotes and other illustrations readily accessible, filed so that one may be found to illustrate any subject. The Teacher should be on the lookout in her reading, in her conversation, at lectures, in her

travels, in current events and in nature, for good illustrations.

An anecdote should never be told for its own sake. The Teacher is conducting a Bible Class, with the aim of inculcating lasting principles of conduct—not a vaudeville show. If an anecdote which impresses a desired truth results in incidental smiles, well and good —if there is laughter without a definite, desirable impression, the anecdote is out of place.

Pictures

Too often the church limits its use of pictures to the children's division. This is a mistake, because pictures are high in teaching value. Eye impressions are twenty-two times as strong as ear impressions. Eighty-five per cent of our knowledge comes through the eye. Properly interpreted, the old masterpieces enable the teacher to reach the mind of her members through that eye gate. So, too, do photographs of scenes on mission fields, scenes in Bible lands, maps, charts, and diagrams. If possible, the class, or at least the church, should own a stereopticon or a moving picture machine for the more effective use of picture material in teaching. Slides and films on various subjects related to the curriculum of religious education may be secured from denominational boards, public libraries, schools, colleges and from railroad and steamship companies.

Special Speakers

Very often a class develops a mania for special speakers. Great effort is made to stir up enthusiasm for the outside speaker, and but little effort is put

forth between times in behalf of the regular, and probably harder working, Teacher. Frequently these speakers are introduced in the midst of a course, breaking the connection between the lessons.

Special inspirational speakers should be used as a means, not an end. It is often possible to secure a specialist on a subject which the class is studying. If so, the class should, by all means, invite him to discuss some lesson of the course. On special days, such as Rally Day, an inspirational speaker may be desirable. Some classes plan special short summer courses with different speakers of note for each Sunday—a splendid way of stimulating attendance during the vacation period.

IV. CLASS EXPRESSION

Education is not simply a "pouring in" process. There must also be a certain amount of "pouring out" on the part of the student. In other words, teaching is incomplete unless opportunity for expression is given.

Expression Through Teaching Methods

The use of the project and socialized types of lessons automatically give the students a certain amount of expressional opportunity. In developing projects or presenting assigned topics the pupils not only give information, but they learn much more themselves. The good Teacher always learns more than her hearers, because of the preparation which she gives to her subject. By the use of the socialized methods, every member is in effect a teacher. Any class using these methods consistently will find its members increasing

in biblical knowledge and in class interest. Give the more timid members simple assignments, such as the reading of the Scripture lesson, until the timidity wears off.

Special Talks

Some classes have used certain interest-creating talks by members for just five minutes every Sunday morning. One class had, for a number of weeks, a series of "Current Topic Talks" by different women each week. The speaker chose some topic of current interest and gave a brief talk, bringing out the lesson she saw in it. Another class appoints one of its members to bring a five-minute missionary lesson, dealing either with the missionary application of the morning's topic, or with work in some of the fields supported by the church.

Service

At the conclusion of a course in Christian Americanization a member of the class asked, "Now that our study is over, what are we going to do about it?" In that question she spoke volumes of pedagogy. If the teaching doesn't result in definite service, that teaching is a failure. The story is told of a storekeeper who attended a preaching service. Being asked later what the theme of the sermon was, he replied, "I don't know nothing about themes, but I do know that I went back to the store and burned up my short measures." The opportunity for service is practically unlimited. The chief task of the women's Bible class is *not* to teach facts but to train lives—to transform precepts into practice.

QUESTIONS FOR DISCUSSION

1. Discuss the advantages of early lesson preparation.
2. Do you agree with the author's contention that the reading of the Bible passage should be the first step in the lesson preparation? Why?
3. What are some of the advantages of a *written* lesson plan?
4. Which method of teaching do you consider best suited for women's classes? Why? Which methods are you using most now?
5. Is it necessary that *one* method be used for any one lesson to the exclusion of all others?
6. Outline a series of class projects for a year's lessons for your class.

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Chapter VI

PRINCIPLES OF STUDY COURSE SELECTION

I. THE NEED OF ELECTIVE COURSES

IN Chapter I it was shown that not only do the interests of women differ in different periods, but that there are varieties of interests even in the same age group. It is easily seen that no one course of study can possibly be the best for all women's classes in all parts of the country at the same time. To meet the varied needs of the women in the church school, the privilege of selection of study courses should be granted to adult classes.

In selecting study courses the class should not forget that it is organized primarily for the study of the Bible and the application of Bible teachings to the lives of its members. That "the need of the pupil is the law of the school," should be just as true of the adult membership as in the children's division. Of course, the women's class will not study socialism, sociology, history or literature, except as it studies these subjects as a development of fundamental ethical, social and religious thought. While all class study should keep to the Bible, that does not mean that the Bible will be studied for its own sake. Dr. Samuel Zane Batten strikes a keynote when he says, "A Bible class that begins and ends its work with a study of the Scriptures is wasting its time and is not honoring

the King." [1] It is only as the teachings of the marvelous Book of Books are honestly and wholeheartedly applied to the lives of men and women that its potentiality becomes a living, pulsating force for righteousness. It is this force which the women's class must seek to develop.

II. DETERMINING FACTORS

Class Membership

No two classes will require nor want the same courses of study. The ages of the members will determine to some extent the courses to be studied, as will previous training, early home influences and present environment. Many groups of women give but little time to lesson preparation; consequently the courses for them should be to the point with a practical application to their own lives, so that all attendants will find the sessions helpful, thought-provoking and action-stimulating. On the other hand, many women give considerable time to advance lesson preparation—for such groups more thorough, intensive work may be planned.

The Class Teacher

The study course will be determined in part by the Teacher. If she is untrained (she need not remain so), she will be unable to teach many courses that a trained teacher would. No Teacher without a knowledge of social organization or social ideals should attempt to teach such a book as Matthews' *Social Teachings of Jesus.* Neither should a Teacher who

[1] "Training for Citizenship in the Kingdom of God," Batten.

knows nothing of the facts of general secular history try to teach a course on church history. The study course will vary from simple to complex as the Teacher advances in knowledge, and as the class members progress in their ability to grasp the subject matter.

Class Aim

The course will also be determined by the class aim. A class may organize for the study of missions—the bulk of the courses will then be missionary in their appeal; it may organize to study the social message of the Bible, in which case most of the courses will emphasize that aim; again its aim may be to make better parents and better children—it will then study one or more strong child-study courses annually. There is no reason why in every Sunday School there should not be a number of special groups following courses along the lines of their several special interests. Some classes have conducted supplementary week-day classes with good effect.

Balance

As a general thing, the size of the class and the teachers available will make it difficult to conduct many separate classes at one time. In order best to meet the needs of the entire class constituency, the need of a balanced course is made evident—even if one's interest does lie largely in one direction it is not advisable to confine study simply to the one subject. Just as one will not thrive on chocolate pie alone, but needs a balanced diet to nourish every part of the physical body, so is there need of balanced mental and spiritual development. The course of study should then include

the elements needed to bring about the complete spiritual growth of the class membership. How a balanced course is built will be shown later.

III. WHO SHOULD SELECT THE COURSE?

If the church or the church school has a committee on education, the study course selected by the class should be submitted to it or to the superintendent of education. Usually if the Teacher is competent, the course is selected by her and submitted to the class for approval. The wisdom of this is easily seen; the Teacher is more likely to know the needs of the members than any one else. In some cases she forms the course in connection with a class committee appointed for the purpose. In other cases, a list of courses, grouped according to kind, is submitted, from which the members select their preferences. From this selection, the Teacher selects the course, trying to suit the greatest number.

The selected courses should always be submitted for approval to the head of the school, who is delegated with the duty of properly correlating the school curriculum. This may be the superintendent, the director of religious education, or the educational committee. The class may well take these leaders into its confidence during the entire process of determining the subjects that are to be included in its year's study.

IV. BALANCING THE COURSE

A balanced curriculum will include five kinds of courses:

Bible Outline Course—in which some one book or some portion of the Bible is studied so as to get a bird's-eye view, as it were—a connected outline of its structure and purpose. The study of the Old Testament period in fifteen weeks is such a course;

Intensive Bible Study Course—in which some portion of the Bible is studied intensively, so as to get all the details. Studies in the Parables of Jesus is a good example;

Christian Life Course—the use of the Bible teachings in actual life, e.g., *Christianity and Amusements, Religious Education in the Family, Mothers' Problems, A Young Woman's Problems;* here belong also doctrinal and devotional courses;

Church History Courses—such as *How We Got Our Bible, History of Religion,* or *History of the Christian Church;*

Modern Christian Work—which includes courses on missions and social service.

V. THE CURRICULUM UNIT

The course of study should be outlined for an entire year. That is the only way actually to maintain balance. It takes real foresight and initiative to prepare courses. It takes the same qualities to maintain them. A positive way to lose interest in a course is to enter into it only half prepared. The illustration of the Teacher and the Book of Daniel in Chapter V is an instance of how not to do it. Another teacher decided that a certain course had ceased to interest the class, and asked, "Well, what shall we study next?" The following Sunday a new course selected by one of the

members was begun—this also failed to hold interest after several weeks.

VI. VARIATION OF APPROACH

In selecting courses it should be borne in mind that the same subject matter may usually be treated in several ways. Take the Life of Christ for instance. One class has studied an outline of the Life according to the synoptic Gospels, the course lasting only nine weeks. From it the class obtained a picture of the connected Life more vivid than any they had received before. Later they studied the Life intensively for nine months. At another time a course on the teachings of Christ's parables as recorded by Luke was taken. A course on *The Message of Jesus to Our Modern Life* is always interesting to adults. So too, courses can be given on *The Miracles of Jesus, The Ethical Teachings of Jesus,* the study of the pictures of Christ given by each of the four gospels, each taken separately, and a study of *How Jesus Met Life Problems.* The possibilities are really inexhaustible.

VII. TEACHERLESS COURSES

The class may occasionally desire to vary its lesson program by including a course, conducted not by the Teacher but by the members—a course planned by the Teacher perhaps, but of such a nature that a member could readily lead the discussion. This is sometimes done in order to carry the class through the summer vacation period, during the absence of the regular Teacher. A mission course might easily be planned

with the view of enlisting members as leaders for the various lessons. *The Challenge of the City* or *the Challenge of the Country* might be handled in that way, with the application made to the community in which the class is situated. If the class contains a child welfare worker, recreation director or general social worker, she will often be able to stimulate greater interest in a social service course than the Teacher herself. The Teacher who is always looking for best results will not overlook such opportunities to utilize the class members.

Mrs. Sudlow describes in THE SUNDAY SCHOOL WORKER a class composed largely of mothers, whose members are virtually the teachers. This class elects annually a leader who takes the place of the Teacher, and a critic. The class leader prepares questions for class discussion, gives the introductory talk of the lesson period and leads the discussion. Questions are announced a week in advance to permit preliminary thought on the part of the members. Any woman in the class is at liberty to submit questions for discussion. Each week the critic gives, as a review, a résumé of the talks or discussions of the previous Sunday. A wide range of topics of special interest to class members is covered in this way. While this method has proved quite successful in this particular class and will perhaps occasionally be enjoyed by any class for a short period, the wisdom of following such procedure permanently is to be questioned—every class needs systematic Bible study as well as practical Christian life discussions. Classes temporarily without teachers will find in this plan an acceptable means of carrying on

the class teaching until a permanent Teacher is secured or during vacation seasons.

Classes without teachers at any period may well consider Dr. Irving Wood's suggestion of *Bible reading courses.*[1] If the class has no members capable of leading lesson study, the reading plan will be particularly helpful, although every class would find a course of Bible reading refreshing. Adult class teachers are often prone to talk much *about the Bible,* without leading their students actually to read it for themselves. A recently converted Chinese gentleman one night in prayer meeting said to his pastor, "We have heard you tell us about what the Bible tells about these subjects, and you have done it well; but wouldn't it be a good idea for us to see what Jesus himself has to tell us?" The pastor saw the point. Why should classes sit idly gossiping if the Teacher has been unavoidably forced to absent herself from a session? A profitable hour could be spent reading Amos, or Hosea or Esther, or Ruth, or Ephesians. And for a longer period the class might read the Gospels, Genesis, Acts, Corinthians, etc. A new sense of the unity of many of the sacred books would dawn upon our adult class members following such a course.

Some classes, as mentioned in Chapter IV, provide courses for a limited period, in which a different visiting speaker discusses one phase of the subject each week. Such a course as *A Young Woman's Problems* and many social service courses can be conducted in that way. Those in charge should be careful to have the entire program fully planned, so that due announce-

[1] Wood, "Adult Class Study."

ment of the complete course may be made at the very beginning. Such announcement, printed on cards or published in the newspapers, with the dates, names of the topics and the speakers who are to discuss them, is excellent advertising material to attract new members.

These special features should be used judiciously. Only the largest classes could possibly keep up a steady pace of special features for protracted periods. The most desirable enthusiasm is that which is permanent —the enthusiasm of consistent, consecutive effort by the class as it stands back of the regular Teacher. A religious "jag" has little permanent value.

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QUESTIONS FOR DISCUSSION

1. An adult worker, out of sympathy with elective courses, once said: "Social problems, child welfare, church history, missions, etc., can be studied incidentally in connection with the regular International Lessons." Discuss the soundness of his position.

2. Show how class membership enters into the selection of study courses.

3. Can you suggest any omitted elements from those mentioned as being necessary for a balanced course? Would you omit any that are mentioned?

4. Why should school authorities be consulted in building the study course?

5. Do you consider courses extending over long periods of time, say six months or a year, as satisfactory from the standpoint of member interest as courses continuing only six weeks to three months? Why?

6. Illustrate how the same biblical material may be approached from various teaching angles.

Chapter VII

BUILDING THE STUDY COURSE

I. AVAILABLE STUDY COURSE MATERIAL

International Uniform Lessons

The outlines of many of the new International Uniform Lessons are excellent for use in women's classes. Such courses as *Studies in the Christian Life, Some Great Teachings of the Bible, Great Men and Women of the Bible, The Missionary Message of the Bible, Life and Letters of Peter, Life and Letters of Paul, Life of Christ* (the courses in the individual gospels as well as the synoptic series of lessons) might well be put into permanent form by the denominational publishing houses for use of adult classes desiring to follow them at times other than those specified by the International Lesson Committee.

One of the chief weaknesses of the International Lesson system, as applied to adults, is its basic theory that the adult class should study the lessons offered at precisely the time they are offered, when, as a matter of fact, there are times when the current International Lessons are not the best for the class to use. It should be remembered, always, that the curriculum of the women's class is built to satisfy the needs of the women in the class, rather than the class being organized for a certain curriculum. Consider, for example, the case of a class newly recruited or with a recently enlarged

membership, many of the members of which may not have been in Sunday School for years. How utterly absurd to insist that these new members start studying lessons in the midst of the books of Kings! Why not, instead, start a rapid survey course of the Old Testament Period, or a series of lessons on the Life of Christ? Or consider again a class of young mothers whose chief interests, of the moment, are their babies. Why should it be insisted that they study the Pauline Epistles when a course in Parent Problems would be infinitely more helpful to them—and more resultful in ultimately producing a new generation of Christian men and women!

It necessarily follows, in the attempt of the International Lesson Committee to adapt the lesson material to all ages from six to sixty (now from twelve to sixty), that much of the Bible of special interest and value to adults is omitted entirely. The wonderful messages of the prophets, the marvelous poetry of the Psalms, the majestic epic Job, the philosophy of Ecclesiastes, the striking figures of Revelation—all are either given just scant notice or not even considered in the International Lesson scheme. Moreover, these lessons make no provision for occasional rapid bird's-eye courses so necessary to an understanding of biblical events in relationship to each other. Such vital subjects as church history, missionary activities of the denominations, parent training, denominational principles, are given no definite consideration, except as editors or teachers "drag" them in incidentally.

It is sometimes argued that a uniform lesson being studied by all classes throughout the land makes it possible for a traveler to "drop in" on any class any-

where, and participate in the study of lessons which are familiar to her. A little study of records will show that the number of transients attending most classes is very low in proportion to the attendance of regular members, and of these few, a very small percentage would really know what the lesson at home was. Why, then, sacrifice a suitable curriculum for the sake of a very few occasional visitors? If the number of transient visitors should be sufficiently large in any one church, a special "pick-up" class might be formed in which the regular uniform lessons would be studied.

It is not in the mind of the author to advise against the use of the International Uniform Lessons. Whenever a particular International course is suited to the needs of any particular class of women, it should be used by all means. Helps are abundant and the treatment of the lessons is usually practical and scholarly. It is, however, the purpose of the author to preach to adult classes a freedom from slavery *to any one series of lessons.* The class that hopes to serve its members most adequately will not hesitate to select the courses best fitted to the needs of those members. *Getting away from the International Uniform Lessons does not mean that the class is getting away from Bible study.* The biblical curriculum material for adult classes is now so extensive and so varied that there is no reason for any class not finding courses of special appeal to the women in the organization.

International Graded Series

Some splendid courses are included among the Senior and Young People's graded lessons which are quite suitable for use in adult classes. Excellent helps

are issued by all the denominational publishing houses. There are surveys of the Old and New Testament, historically developed; a very complete social service course; studies in Christian service; the study of the books of James and Ruth; Old Testament literary masterpieces; a study of twelve biblical biographies with the emphasis on the social development of biblical history. It would be well for every Teacher to have the prospectuses of these courses, which are furnished free by the publishing houses.

The International Lesson Committee has prepared outlines of several elective courses for Adult Classes, some of which have been published by the Westminster Press of Philadelphia. A complete set of outlines from which any capable Teacher may easily formulate a course may be secured from the International Council (address in Appendix). Outlines are available on *Amos,* one quarter; *Galatians,* one quarter; *Christianity in Action,* four one-quarter courses; *Hints on Child Training,* three months; *The Liquor Evil,* three months, etc.

University of Chicago Courses

The University of Chicago publishes in the Constructive Series some very good courses for women. Included are *The Gospel of Mark; Life of Christ, Hebrew Prophets, History of the Christian Church, Social Duties from a Christian Point of View,* etc. Under the direction of the American Institute of Sacred Literature are published some of the finest available inductive courses on the Bible, all developed historically and with the aid of no book other than the Bible itself. Courses available include *Old Testament,*

New Testament, The Psalms, The Wisdom Literature, The Old Testament Prophets, The Book of Revelation, The Life of Christ, The Gospel of John, The Life and Teachings of Paul, The Social and Ethical Teachings of Jesus, Realities of the Christian Religion, The Truth About the Bible, and others. The Teacher should secure complete lists of titles of both these series from the University of Chicago Press.

The Woman's Press

The Woman's Press is bringing out some choice material especially planned for the use of women. The application of Christianity to life receives the chief emphasis in the growing list of publications. A number of courses of this publisher are listed among the suggested courses which follow.

Association Press

The Y.M.C.A. courses, although projected for classes of men, contain much material equally suited to women's classes. Courses are prepared for beginners in Bible Study as well as for those who can assimilate the meat of the Scripture. Many of the courses provide for daily readings of the Bible. There are included some very fine studies of sections of the Bible, but the Y.M.C.A. courses emphasize Christian life and the devotional element.

Scribner's Courses

Two worth-while series of courses are published by Charles Scribner's Sons, New York. The Uniform Graded Series of lessons includes interesting studies in *Old Testament History, Apostolic Church History,*

Life of Christ, and several courses of Old and New Testament biographies. Each course covers one year's work.

The Completely Graded Series contains some splendid material not to be found in courses of other publishers. There is an entire year's course on missions, *The Conquering Christ,* which may be divided into shorter three-month courses: *Comparative Religions, Missions in the Eastern World, Missions in the Western World,* and *The Business of Missions.* A very good course on church history is provided, and another on the modern church. Lists of the complete courses will be furnished free by the publishers.

Abingdon Press

The Catalogue of the publishing board of the M. E. Church shows some splendid texts on practical Christian living and on the modern "fad" religions, as well as the splendid pamphlets of *The American Home Series* of special value to parents' classes.

Judson Press

Aside from the regular graded lesson material, the publishing house of the Northern Baptists issues much other literature that is suitable for use as study courses. A series of three courses by Dr. Phillip Nordell, *Old Testament History, The Apostolic Age,* and the *Life of Christ,* is worthy of consideration. The church history handbooks by Dr. Vedder are good for either four short courses or one long course on Church History. Four excellent three-month Old Testament courses, *Old Testament History, Old Testament Wisdom, Old Testament Character Crises,* and *Old Testament Evan-*

gelism, and a course on *New Testament History* have recently been published.

Sunday School Board

The Board of the Southern Baptist Convention publishes a large number of valuable works suitable for class study. The Convention Series of Commentaries might well form the basis of pure Bible study. Volumes have already been issued covering the Pastoral Epistles, Romans, Philippians, Ephesians, Mark, Acts and Hebrews. In the fourth year Senior Graded series the Sunday School Board offers well-developed three-month courses on John, Ezekiel, Romans and Psalms.

Pilgrim Press

To classes wishing to do some real studying, the Pilgrim Press offers the new Christian Fellowship Discussion Courses. New volumes are being brought out every year covering such subjects as *Making Christianity Christian, Christian Fellowship in Modern Industry, Christian Fellowship and International Relationships, Christian Fellowship Between Parents and Children, Christian Fellowship Between the Farmer and the City, Christian Fellowship and Marriage, Christian Fellowship and Race Relations, Christian Fellowship and American Community Life.* Arrangements may be made with the publishers for loan supplies of books and leaflets for the various courses.

Four interesting series of discussion programs are offered by Pilgrim under the general title *Christian Discussion Club Programs.* The subjects included are, *Christian Ideals for Twentieth Century Living, The Moral and Religious Training of the Child, What*

Do I Believe Today? and *Christian Ideals for a New World.*

Westminster Press

The many texts available from the Presbyterian Board makes it easy for the Teacher to select suitable courses. Books suitable for the study of church history, missions, and Christian character building may be secured. A series of twenty-four three-month adult elective courses are specially worthy of consideration.

Friends' Series

The Society of Friends of Philadelphia publish in their Graded Series some very satisfying courses. A thirty-six lesson course, *The Social Teachings of Jesus,* can be had; seven lessons of these are on the Sermon on the Mount. The Prophet's series includes studies on Amos, Hosea, Isaiah, Jeremiah, Micah. In the Hebrew Literature course are included nine lessons on the Epistle to the Hebrews.

George H. Doran Company

This house has, for years, specialized in books on religious education. It has recently distributed a booklet, *A Publisher's Contribution to Religious Education,* which classifies all of the titles on the list. Women's classes will find in it suitable books for the study of the Bible and social questions, missionary study courses and collateral reading, books on child and home problems and class and Sunday school organization.

Among the newer books for adult study are *The Twelve Minor Prophets* by George L. Robinson and

The Unknown Bible by Conrad Henry Moehlman. This latter is a course in the building of the English Bible. The George H. Doran Company are also publishers of Professor Moffatt's New Translation of the Bible, which is now available in a single volume.

The Macmillan Company

Classes desiring to make a deeper study of missions than is possible through the use of only the usual mission study texts will find some unusual material on the Macmillan list. A number of child-training texts suitable for classes of parents are also published.

Fleming H. Revell Company

Classes of women will find interesting suggestions in the series of twelve courses by Dr. Sell—*Studies in the Life of Christ; Studies in the Four Gospels; Studies in the Life of Paul; Early Church History; Studies in the Life of the Christian; Bible Study by Books; Bible Study by Periods; Bible Study by Doctrines; Bible Study in Vital Questions; Introductory Bible Study* (history, geography, etc.); *Studies in Great Bible Characters; Studies of Famous Bible Women.* Classes interested in church history and missions will find some of the most valuable material in the Revell catalogue.

The U. S. Government

The Children's Bureau issues a number of bulletins suitable for use in mothers' classes. One series outlines very completely a course of study on the general topic: *Child Care and Child Welfare.* The Bureau of Education also issues helpful parent-training material.

Standard Press

An excellent three-month course in Bible appreciation, entitled simply *The Bible,* is offered by the Standard Publishing Company. This house also is gradually building a series of adult courses among which are now included lessons on the Acts, and several short courses on evangelism, stewardship and home making.

Christian Board

The two courses on the Christian home, by Dr. Darsie, published by the Christian Board of Publication, are among the best available for parent-training classes.

Cokesbury Press

The Southern Methodist publishing board is now beginning to issue some valuable lesson material for adults.

Eden Publishing House

Several excellent volumes of an adult lesson series are published by the Evangelical Board. These lessons, issued in quarterly parts, cover both Old and New Testaments.

Century Company

Although publishing no series of study courses, the Century Company catalogue does contain a number of suggestive volumes suitable as curriculum material for adult classes.

Child Welfare Bureau

This organization issues no specific study course

material, but it does supply some very helpful charts which will be found valuable in connection with any course on child training, social hygiene, and child welfare. The Bureau will supply descriptive lists on request.

National Congress of Mothers

Several of the leaflets issued by the Mothers' Congress include valuable program material for use in home-making classes, e.g., "Managing the Income," "The Elusive Vitamin," "A Well-filled Market Basket," and "Seven Program Outlines."

Missionary Education Movement

The Missionary Education Movement, with the Council of Women for Home Missions, and the Central Committee for the United Study of Missions is responsible for the long list of home and foreign mission texts published during the past twenty years. Practically all denominations coöperate in the publication of this fine, inexpensive mission study material, new volumes being published annually. Some few texts, usually dealing with women and missions, and written for women's classes, are published annually by the Central Committee. All these mission texts, as well as those of strictly denominational interest, are distributed through denominational channels. The Teacher should secure the catalogue of the Missionary Education Department of his own denominational board, in which are listed mission study books of the home and foreign Boards, as well as the literature of other denominations.

Individually Planned Courses

If the Teacher has the ability, she may plan her own course. One Teacher planned a course on *How We Got Our Bible* by selecting material from six or eight texts, all of which were incomplete in themselves, and was in that way able to present a complete course covering the entire subject. A course on strictly denominational missionary work was in like manner prepared from literature furnished by the mission boards and files of the denominational missionary magazines. Among other courses which may be developed in the same way are: *How to Use Your Bible, A Young Woman's Problems, A Woman's Religion.* Courses in social service may be planned to cover conditions existing in the city in which the class is located. Courses on biblical books, for which no special texts have as yet been published, may be developed and outlined by using commentaries and Bible dictionaries.

One of the most interesting and at the same time most helpful courses for a Teacher to plan is one centered about the religious needs of the members of her class. Some day, perhaps, the International Lesson Committee will outline life-centered courses for adult classes. Until they do, classes can develop very satisfactory courses of their own, and help accumulate a mass of data of real value to the committee when it does plan such courses. Even when life-centered courses are available, the class must still suit them freely to the needs of its members.

The planning of a life-centered course is one of the highest forms of project teaching, because it is fundamental to the success of such a course that the principles developed in class be carried out in actual life.

In working out such a course first ask the members to list on a sheet of paper that you will hand them their four or five most pressing Christian problems, and to number them in the order of their importance to them. These problems may deal with matters of faith—belief in the Bible, Jesus Christ, etc.—or they may be problems of conduct, or may refer to social, family, or business relationships. When the lists are completed they should be turned in to the Teacher, signed or unsigned. If the former, keep the names confidential.

During the week the Teacher arranges the problems submitted under six topics which will represent

1. The greatest number of individuals;
2. The most significant problems from a Christian standpoint;
3. Those most suitable for group discussion.

These topics should be duplicated for distribution to the members, the lesson sheets containing in addition to the list of topics suitable Bible references for each topic and library references where desirable.

On the first Sunday of this course the Teacher will probably want to lead the class into a discussion of the purpose of Bible study, developing the thought that its chief purpose is to fit one better to live a Christian life. This lesson will serve to introduce the new course of study. During this session the Teacher should assign definite phases of the topic to be considered on the following Sunday to a few key members who will be expected to introduce the class discussion briefly at that time. At the same time it should be made clear that every member of the class should prepare to take some part in the discussion.

When the next Sunday arrives, the Teacher will

guide the class discussion to the point that the class itself will make definite recommendations of the Christian conduct to be followed in regard to the problem being considered. The members of the class will then agree to adopt in their personal lives, during the following week, the courses of conduct decided upon. The experiences of this course of conduct will then become the basis of class discussion on the next Sunday, this discussion to continue for two Sundays if necessary. Then the group will be ready to consider the second leading topic.[1]

The Teacher will find it to her advantage to have the catalogues of all publishers of religious literature on hand, so that she may know what material is available. Many texts are on the shelves of the public library; often the library of a state Sunday school association will be at the disposal of the Teacher. She should make it a point to examine personally as many courses as possible. She will then be in position to choose that which is best for her class, and that which she is best fitted to teach.

II. CLASSIFICATION OF SUGGESTED COURSES

The following classification of courses for the Women's class is not a complete list of all courses available. It is intended to give the class, inexperienced in selecting balanced courses, a guide by which it may work. Enough courses are suggested, however, to enable any class to select such material as is needed

[1] The Author will be glad to receive reports of results from any classes following a life-centered course. Please report (1) problems adopted; (2) source material (Bible, etc.) used for each problem; (3) course of action adopted in each; (4) general results of the experiment.

for its individual needs. The figures given after many of the course topics indicate the number of weeks a course will ordinarily require. All courses are sufficiently flexible to permit minor adjustments in length. Publishers are indicated by prefixes as follows: A—Abingdon Press; B—Sunday School Board of the Southern Baptist Convention; C—University of Chicago Press; D—George H. Doran Company; F—Society of Friends; G—International Graded Series (published by all denominational boards); J—Judson Press; K—Cokesbury Press; M—Missionary Education Movement; Mc—Macmillan Company; P—Pilgrim Press; R—Fleming H. Revell Company; S—Charles Scribner's Sons; St—Standard Press; W—Westminster Press; WP—The Woman's Press; Y—Association Press.

I. BIBLE OUTLINE COURSES

(A) Great Characters of the New Testament, Hayes (12)
(A) Great Characters of the Old Testament, Rogers (12)
(A) The Prophetic Movement in Israel, Knudson (10)

(B) The Bible Period by Period, Tidwell (7)
(B) Introducing the New Testament, Denham
(B) Studies in the New Testament, Robertson

(C) Origin and Teaching of the N. T. Books, Burton & Merrifield (9 to 36)
(C) Origin and Religious Teaching of the O. T. Books—Chamberlin (9 to 36)
(C) Story of the New Testament, Goodspeed (20)
(C) The Truth about the Bible (9 to 36)

(D) Brief Biblical History—Old Testament, Foakes-Jackson
(D) Brief Biblical History—New Testament, Foakes-Jackson
(D) Heart of the Old Testament, Sampey (14)
(D) The Unknown Bible, Moehlman (25 to 30)
(D) An Introduction to the Study of the Bible, Van Pelt (35 to 40)
(D) Syllabus for New Testament Study, Robertson

(Eden) New Testament, Adult Elective (52)
(Eden) Old Testament, Adult Elective (52)

(G) New Testament Times (Graded elective) (39 or 52)
(G) Old Testament Times (Graded elective) (39 or 52)

(J) New Testament History, Airplane View, Robertson (13)
(J) Old Testament History, Airplane View, Price (13)
(J) Old Testament History, Nordell (52)

(Mc) Contents of the New Testament, McClure (10-20)
(Mc) From Genesis to Revelation, Berry (28)
(Mc) History and Literature of the New Testament, Fowler (30)
(Mc) Making and Meaning of the New Testament, Snowden (19)
(Mc) Old Testament Life and Literature, Matthews (21)
(Mc) Short History of the Hebrews, Ottley (12)

(P) The Achievement of Israel, Houston

(R) Bible Study by Books, Sell (52)
(R) Bible Study by Periods, Sell (24)

(R) Life of Christ, Sell (8)
(R) Life of Paul, Sell (9)
(R) New Testament and Its Writers, McClymont
(R) Old Testament and Its Contents, Jas. Robertson
(R) Studies in the Four Gospels, Sell (8)

(S) Preparations for Christianity, (Old Test.) Nordell (52)

(St.) The Bible—A Study in Appreciation (13)

(W) Teachings of the Lord Jesus, Bean (8)

(Y) Book of Isaiah, Robinson (15)

II. INTENSIVE BIBLE COURSES

(A) Amos, the Prophet of a New Order, Longacre (13)
(A) Apostles, Prophets and Reformers, Ascham (26)
(A) Coming Kingdom, The, Rall (13)
(A) Heart Messages from the Psalms, Keeler (13)
(A) Jeremiah (A Prophet of Spirit), Longacre (8)
(A) Life of Jesus, Rall (26)
(A) Religion of Israel, Ascham (26)
(A) Religion of Judah, Ascham (26)
(A) Students' History of the Hebrews, Knott (26)
(A) Studies in the Parables of Jesus, Luccock (13)
(A) Teachings of Jesus, Rall (26)

(B) Ezekiel (Senior Graded) (13)
(B) Gospel of John (Senior Graded) (13)
(B) Psalms (Senior Graded) (13)
(B) Romans (Senior Graded) (13)

(C) Christianity in the Apostolic Age, Gilbert
(C) First Samuel, Willet (13-26)

(C) Gospel of John, Goodspeed (9-18)
(C) Hebrew Prophets, Chamberlin (36)
(C) How to Enjoy Your Bible (36)
(C) How to Interpret O. T. Prophecy, Mathews (18-36)
(C) Life of Christ, Burton & Mathews, or Burgess (39)
(C) Life of Paul, Robinson (26)
(C) Mark, Burton (13-26)
(C) Paul, a Pioneer in Christian Living and Christian Service, Goodspeed (18-36)
(C) Revelation, Case (8-16)
(C) Work of the Old Testament Sages, Harper (9-36)

(D) The Twelve Minor Prophets, Robinson (12)
(D) Our Father (Study of the Lord's Prayer), Deane (6)
(D) The Key to the Kingdom (Study in the Beatitudes) (9)
(D) Everyman's Life of Jesus, Moffatt (19)
(D) Bible Biographies, Taylor; 8 volumes: Moses, Joseph, David, Ruth, Esther, Elijah, Daniel, Peter, Paul
(D) Bible Types of Modern Women, Mackey (10-30)
(D) Studies in the Epistle of James, Robertson
(D) Ten Commandments, Coffin (10)

(F) Amos (Graded Series) (7)
(F) Hebrews (Graded Series) (9)
(F) Hosea (Graded Series) (4)
(F) Isaiah (Graded Series) (11)
(F) Jeremiah (Graded Series) (7)
(F) Micah (Graded Series) (3)

(G) Book of James (Senior Graded) (9)
(G) Book of Ruth (Senior Graded) (3)

(J) Apostolic Age, Nordell (30)
(J) Life of Christ, Nordell (40)

(J) Message of the Lord's Prayer (8)
(J) Old Testament Wisdom, de Blois (13)

(Mc) Jesus of Nazareth, Barton (52-63)
(Mc) Student's Life of Jesus, Gilbert (17-39)
(Mc) What Did Jesus Teach? Graves (9)

(P) Israel's Account of the Beginnings, Gen. 1-11, Patton (13)

(R) Bible Heroes: a series of volumes by Dr. F. B. Meyer, dealing with Abraham, David, Elijah, Jacob, Jeremiah, Joseph, Joshua, Moses, Samuel, Zechariah, Paul, and John the Baptist (15 each)
(R) Lessons on the Gospel of Mark, A. T. Robertson
(R) Modern Student's Life of Christ, Vollmer (26)
(R) Parables of Our Lord: Luke, Dods (11)
(R) Studies in the Acts of the Apostles, Wm. Robertson
(R) Studies of Famous Bible Women, Sell (21)
(R) Studies of Great Bible Characters, Sell (21)
(R) Studies in the Sermon on the Mount, McAfee (8)

(S) Apostolic Leaders (Uniform Series) (52)
(S) Heroes and Crises of Early Hebrew History, Kent (30-37)
(S) History of the Hebrews, Sanders (52-104)
(S) Life of Christ (Uniform Series) (52)
(S) Making of a Nation (History of Israel), Jenks and Kent (12)
(S) Patriarchs, Kings and Prophets (Uniform Series) (52)
(S) Testing a Nation's Ideals (Later history of Israel), Jenks and Kent (12)

(St) Lessons in Acts, Walker (26)

(W) Christian According to Paul, Faris (Adult Elective Series) (13)
(W) Life and Letters of Peter, Luccock (Adult Elective Series) (13)
(W) Many-sided David, Howard (Adult Elective Series) (13)
(W) Message of Amos, Robinson and McAfee (Adult Elective Series) (13)
(W) Message of Galatians, Luccock (Adult Elective Series) (13)
(W) Paul's Prison Letters, Luccock (Adult Elective Series) (13)
(W) Some Women of the Bible, A Veteran Pastor (Adult Elective Series) (13)
(W) Study of the Lord's Prayer, Richards (6)
(W) Ten Commandments for Today, Dale (10)

(WP) Bible Studies in the Book of Acts, Oldham (16)
(WP) Lessons in the Gospel of John, Adams (21)
(WP) Paul, the Conquerer, Ely (12)
(WP) Supreme Gospel (Hebrews), Kerr (10)

(Y) New Studies in Acts, Bosworth (19)
(Y) Teaching of Jesus and His Apostles, Bosworth (30)

III. CHRISTIAN LIFE COURSES (Includes parent training and doctrinal)
*(A) American Home Series (34 pamphlets) Richardson (Editor) (13-52)
(A) Christianity for Today, Hill (12)
(A) Christian and Rural Institutions, McConnell (13)
(A) Christian Citizenship, McConnell (12)
(A) Christian in the Countryside, Felton (13)
(A) Christian Neighborliness, Davis (9)
(A) Christian Science, So-called, Sheldon

* A course specially suited to parent-training classes.

(A) Country Church and Its Program, Roadman (13)
(A) Elements of Personal Christianity, Mitchell (13)
(A) Four-fold Test of Mormonism, Sheldon
(A) Fundamentals of the Christian Religion, Halfyard
(A) Mystery Religions of the New Testament, Sheldon
*(A) Parents and Their Children, Moxcey and Ward (12)
(A) Program of the Christian Religion, Shackford (12)
(A) Religion and Life, Hull
(A) Stewardship for All of Life, Lovejoy
(A) Studies in Recent Adventism, Sheldon
(A) Theosophy and New Thought, Sheldon
(A) Woman in the World's Work, Johnson

(B) Talks on Soul Winning, Mullins (11)

*(BE) Training Little Children—Bulletin 1919, No. 39

*(CB) Child Mentality and Management, Bulletin 91 (7 outline programs)
*(CB) Child Labor, Bulletin 93 (6 outline programs)
*(CB) Children in Need of Special Care, Bulletin 94 (5 outline programs)
*(CB) Child Welfare Programs, Bulletin 73 (5 outline programs)
*(CB) Hygiene of Maternity and Childhood, Bulletin 90 (outline programs)
*(CB) Illegitimacy as a Child Welfare Problem, Bulletin 66 (4 outline programs)
*(CB) Play and Recreation, Bulletin 92 (6 outline programs)
*(CB) Standards of Child Welfare, Bulletin 60 (8)

* A course specially suited to parent-training classes.

(Century) Women of the Bible, Marble (13)

(Christian Board) Art of Winning Folks, Darsie (13)
*(Christian Board) Christian Family, Darsie (13)
*(Christian Board) Hints on Child Training, Darsie (13)

(C) Lives Worth Living, Peabody (biographies of women leaders) (12)
(C) Paul, A Pioneer in Christian Living and Christian Service, Goodspeed (13-39)
(C) Principles of Christian Living, Smith (13-26)
(C) Realities of the Christian Religion (9-36)
*(C) Religious Education in the Family, Cope (24)

(D) Bible Types of Modern Women, Mackay (10-30)
(D) Christianity, Its Nature and Truth, Peake
(D) Essentials of Christianity, Sheldon
(D) Jesus Christ and the World Today, Hutchins and Rochester
*(D) Parent and the Child, Cope (25)
*(D) Scientific Christian Thinking for Young People, Johnston (13)
*(D) Ten Lessons on Evangelism, Hicks (10)
*(D) Womanhood in the Making, Eggleston
*(D) Mothers and Daughters, Cosgrave (11)
*(D) Your Boy and Your Girl, Jamison (15)
*(D) That Boy of Yours, Kirtley (37)

(J) Christian Stewardship, Pollard (12)
(J) Church a Field of Service, Rust (12)
*(J) Evangelism of Youth, Gage (10)
*(J) Mothers' Problems, Clark (10)
(J) Old Testament Character Crises, Crannell (13)

* A course specially suited to parent-training classes.

(J) Old Testament Evangelism, Sampey (13)
(J) Principles of Christian Service, Cope (10)

(Mc) Fundamentals of Christianity, Vedder
(Mc) Modern Use of the Bible, Fosdick (8)
(Mc) Now I Know (Christian Doctrine), MacCallum (15)
(Mc) Old Testament in the Life of Today, Rice (50)
*(Mc) Outlines of Child Study, McKeever (112)
*(Mc) Parenthood and Child Nurture, Baker
(Mc) Reconstruction of Religion, Elwood (11)
(Mc) Religious Foundations, Jones (10)
*(Mc) Study of Child Nature, Harrison

(P) Bible in Our Modern World, Sheldon (13)
*(P) Childhood and Character, Hartshorne (26)
*(P) Child Nature and Child Nurture, St. John (13-25)
*(P) Christian Fellowship Between Parents and Children (13)
*(P) Christian Fellowship and Marriage (13)
(P) Christian Ideals for a New World, Porter (13)
(P) Christian Ideals for Twentieth-century Living, Porter (13)
(P) First Christian School, Cary (13)
(P) Making Christianity Christian, Sheldon (13)
*(P) Moral and Religious Training of a Child, Porter (13)
(P) Realizing God in Everyday Life, Porter (13)
(P) The Teaching Church, Winchester and Shaver (13)
*(P) Training Children in the Christian Family, Weigle (13-26)
*(P) Training the Devotional Life, Weigle and Tweedy (10)

* A course specially suited to parent-training classes.

(P) What Do I Believe Today, Porter (13)
(P) What It Means to be a Christian, Bosworth (13-26)

(R) Bible Study by Doctrines, Sell (24)
(R) New Testament Sociology, Vollmer (30)
(R) Our Lord's Teachings, Jas. Robertson
(R) Religion of a Mature Mind, Coe (13)
(R) Studies of Famous Bible Women, Sell (21)
(R) Studies in Great Bible Characters, Sell (21)
(R) Studies in the Life of a Christian, Sell (14)
(R) Studies in Vital Questions, Sell (16)

*(S) Child Study and Child Training, Forbush (36)
(S) The Modern Church, Nordell (Senior Graded) (52)

*(Small, Maynard) Character Training in Childhood, Haviland

(St) Harvest is White, Morgan and Thornton (Missions)
*(St) Home and the Family, Lappin-Van Voorhis (13)
(St) Studies in Christian Stewardship, Harrison (12)
(St) Studies in Evangelism, Morgan-Thornton (13)
(St) Training for Personal Evangelism, Harrison (12)

(W) A Christian's Habits, Speer (14)
(W) Characteristics of the Christian Life, Luccock (Adult Elective) (13)
(W) Christian According to Paul, Faris (Adult Elective) (13)
(W) Christian Character in Conduct, Miller (Y. P. Elective) (13)

* A course specially suited to parent-training classes.

(W) Christian Character in Service, Miller (Y. P. Elective) (13)
(W) Christian in Business, Miller (Y. P. Elective) (13)
(W) Christian Home, Miller (Y. P. Elective) (13)
*(W) Christian Home, A Veteran Pastor (Adult Elective) (13)
(W) Christian in His Social Relationships (Adult Elective) (13)
(W) Christian Stewardship, McConaughy (Adult Elective) (13)
(W) Christian Stewardship, Somerdike (Y. P. Elective) (13)
(W) Elements of Personal Christianity, Luccock (Adult Elective) (13)
*(W) Family, The, Luccock (Adult Elective) (13)
(W) Fundamentals of Christian Experience, Luccock (Adult Elective) (13)
(W) Fundamentals of Daily Living, Luccock (Adult Elective) (13)
*(W) Household Religious Education, Luccock (Adult Elective) (13)
(W) Meaning of Salvation, Luccock (Adult Elective) (13)
(W) Meaning of Stewardship, Luccock (Adult Elective) (13)
(W) Nurture of Christian Character, Miller (Y. P. Elective) (13)

(WP) Fundamentals for Daily Living, Smith (13)
(WP) Golden Word, The, Some Adventures in the Bible, Richards (8)
(WP) How to Use the Bible, Fifield (6)
(WP) Human Element in the Making of a Christian, Conde (19)
(WP) Jesus, the Friend of the People (6)
(WP) Jesus' Teachings about Life, Kirk (12)

* A course specially suited to parent-training classes.

(WP) Present Day Definition of Christianity, Wild (4)
(WP) Questions for a Young Woman of Today, McCulloch (6)
(WP) Way of Christ, Studies in Discipleship, Purdy (10-12)
(WP) Women of Ancient Israel, Adams (10)

(Y) Christ in Every-day Life, Bosworth (12)
*(Y) Christianity and Amusements, Edwards (10)
*(Y) How Jesus Met Life Questions, Elliot (13-29)
(Y) Marks of a World Christian, Fleming (13)
(Y) Meaning of Faith, Fosdick (13)
(Y) Meaning of Prayer, Fosdick (10)
(Y) Meaning of Service, Fosdick (12)
(Y) Modern Problems as Jesus Saw Them, Horne
(Y) Meeting the Master, Davis (13)
(Y) Psalms of the Social Life, McAfee (13)
(Y) Twelve Tests of Character, Fosdick (12)
(Y) Under Highest Leadership, Adam (13)
(Y) Why the Church?

IV. CHURCH HISTORY

(A) Our American Churches, Sweet (13)

(B) Churches of the New Testament, McDaniel (10)

(C) Christianity and Its Bible, Waring (13-26)
(C) Great Men of the Christian Church, Walker (13-26)
(C) How the Bible Grew, Lewis (13)
(C) Spread of Christianity in the Modern World, Moore (13-26)
(C) Religions of the World, Barton (16-26)

(D) Bible, Our Heritage, Dargan
(D) Outlines of Missionary History, Mason

* A course specially suited to parent-training classes.

(Eden) History of the Christian Church (Adult Elective) (52)

(J) Church History by Periods, Vedder
Vol. I. Early Church History (8)
Vol. II. Period of the Reformation (8)
Vol. III. Modern Period (8)

(R) History of the Christian Church, Moncrief (13-26)
(R) Landmarks in Church History, Cowan (26)
(R) Missionary Enterprise, Bliss (12-22)
(R) Studies in Early Church History, Sell

(W) Growth of the Christian Church, Nichols (18)
(W) How We Got Our Bible, Smythe (8)

(S) Landmarks in Church History, Rowe (52)
(S) Story of Our Bible, Hunting (39)

NOTE: Every class should study the history of its own denomination and the principles for which it stands. Suitable texts may be had from the denominational boards.

V. MISSIONS AND SOCIAL SERVICE

(A) Christianity and World Democracy, Jones (13)
(A) Christian Conquest of America, Keeler (13)
(A) Christian Ideals in Industry, Johnson and Holt (13)
(A) Christian in Social Relationships, Diffendorfer (13)
(A) Liquor Problem, The, Richardson (13)
(A) Missionary Education in Home and School, Diffendorfer (17)
(A) Poverty and Wealth, Ward (13)
(A) Training World Christians, Loveland (12)

(B) All the World in All the World, Carver (12)
(B) Call of the South, Masters (8)
(B) Challenge of the Country Church, Jent
(B) Country Church in the South, Masters (8)
(B) Making America Christian, Masters (6)

(C) Message of Jesus to Our Modern Life, Mathews (9-36)
(C) Message of the Prophets to the 20th Century, Willet (9-36)
(C) Religions of the World, Barton (20)
(C) Social Duties from the Christian Point of View, Henderson
(C) Spread of Christianity in the Modern World, Moore (13-26)

(D) Old Testament in the 20th Century, Lewis
(D) Men, Women and God. A Study in Sex, Gray (13)
(D) Christianity and the Race Problem, Oldham (52)
(D) The Negro Around the World, Price (17)
(D) The Progress of World Wide Missions, Glover (30)
(D) War: Its Causes, Consequences and Cure, Page (20)
(D) Outlines of Missionary History, Mason.

(G) The Bible and Social Living (Graded Elective Course) (52)
May be used as the following short courses:
1. The Family (7)
2. The Community (6)
3. The State (6)
4. The Church (6)
5. The Industrial Order (13)
6. Bible Spokesman for the Kingdom of God (13)

(J) Building a Community, Batten (10)
(J) Christ and the Nations, Batten (13)

(J) Christianity in a New World, Burton (12)
(J) Redemption of the City, Sears (8)
(J) Social Ideals of the Lord's Prayer, Stackhouse (13)
(J) Social Principles of Jesus, Rauschenbusch (12)
(J) Two Thousand Years of Missions before Carey, Barnes
(J) God's Dynamite (Prayer and Missions) Lerrigo

(K) Missionary Message of the Bible, Cook

(M) Advance in the Antilles, Grose (8)
(M) Aliens or Americans, Grose (8)
(M) Ancient Peoples at New Tasks (8)
(M) Bible and Missions, Montgomery (6)
(M) Building with India, Fleming (6)
(M) Challenge of the City, Strong (8)
(M) Child and America's Future, The, Stowell (6)
(M) China's New Revolution, (6)
(M) Creative Forces in Japan, Fisher (6)
(M) Christian Americanization, Brooks (6)
(M) Church and the Community, The, Diffendorfer (6)
(M) Church of the Open Country, Wilson (6)
(M) Debt Eternal, The (Childhood), Finley (9)
(M) From Over the Border (Mexico), McCombs
(M) Immigrant Forces, Shriver (8)
(M) Lure of Africa, Patton (6)
(M) Lighted to Lighten (India), Van Doren (6)
(M) Looking Ahead with Latin America, High
(M) Moslem Faces the Future, Sailer (6)
(M) Moslem World, Zwemer (8)
(M) Moslem Women, Zwemer
(M) Near East, Crossroads of the World, Hall (6)
(M) New Days in Latin America, Browning
(M) New Era in Asia, Eddy (8)

(M) New Life Currents in China, Gamewell (6)
(M) Our Templed Hills, Felton (Rural Life) (6)
(M) Peasant Pioneers (Slavs), Miller (6)
(M) Prayer and Missions, Montgomery (6)
(M) Sons of Italy, Mangano (8)
(M) South American Neighbors, Stuntz (8)
(M) Trend of the Races (Negro), Haynes
(M) Why and How of Foreign Missions, Brown (6)
(M) Women and the Leaven in Japan, DeForest (6)
(M) Working Women of Japan, Gulick (6)

NOTE: Some of the texts mentioned are a few years old but are still the best available for the respective fields. In some cases it will be necessary to supplement the text with more recent material secured from missionary magazines, current event magazines and late reference books.

(Mc) Business of Missions, Patton (7-13)
(Mc) Kingdom without Frontiers, The, Martin (7)

(P) Christian Fellowship and American Community Life (13)
(P) Christian Fellowship among the Nations, Davis and Chamberlin (13)
(P) Christian Fellowship and Race Relationships (13)
(P) Christian Fellowship in Modern Industry, Holt (13)
(P) Social Work in the Churches, Holt (13-26)

(R) Appeal of Medical Missions, Moorshead (12)
(R) Missionary Enterprise, Bliss (12-22)
(R) Missionary Principles and Practices, Speer (13-39)

(R) Missions in the Plan of the Ages, Carver (9)
(R) Religions of the World, Grant
(R) Social Task of Christianity, Batten (6)

(S) The Conquering Christ, Boone (52)
May be used as four short courses:
1. Comparative Religion (13)
2. Eastern Missions (13)
3. Western Missions (13)
4. The Business of Missions (13)

(W) Beacon Lights of Christian Service in Foreign Lands, Luccock (13)
(W) Christian Missions, Kelly (Y. P. Elective) (13)
(W) Money, the Acid Test, McConaughy (6)

(WP) Bible as a Community Book, Holt (9)
(WP) Building of the Kingdom, Holmes (7)
(WP) Social Message of the Book of Revelation, Calkins (13)
(WP) Ultimate Quest (Race Problems), Gerwick (10)
(WP) Woman Workers of the Orient, Burton (6)

(Y) Christianity and Economic Problems, Page
(Y) Christianity and the Race Problem, Oldham
(Y) Christianizing Community Life (12)
(Y) Faiths of Mankind, Soper (12)
(Y) Whither Bound in Missions? Fleming
(Y) Who is My Neighbor?

NOTE: Every class should be familiar with the work being done by its own denomination in the mission fields. For suitable curriculum material write the denominational boards.

III. EXAMPLES OF STUDY COURSE BUILDING

It is not likely that any one of the courses outlined will suit other classes just as it stands, but they do show how balanced courses have been planned. The figures following the course subjects indicate the number of weeks in the course. The weeks do not always total 52—Christmas, Easter, Rally Day, and other special days sometimes are not given over to the regular course.

Gospel of John, 13 (Intensive)
Meaning of Service 12 (Chr. Living)
Many-sided David, 13 (Int.)
Fundamentals of Daily Living, 13 (Chr. Life)

Ten Commandments, 10 (Intensive)
China, 6 (Missions)
Parables of Jesus, 13 (Int.)
A Woman's Problems, 13 (Chr. Life)
Life of Paul, 9 (Bible Outline)

How We Got Our Bible, 9 (Ch. History)
History of the Baptists, 8 (Ch. History)
New Testament History, 13 (B.O.)
Christ and the Nations, 13 (Social Service)
Christian According to Paul, 13 (Chr. Living and Intensive)

Old Testament History, 13 (B. O.)
Interpretation of Old Testament Prophecy, 13 (B. O.)
Social Teachings of Jesus, 26 (Social Ser. and Int.)

Missionary Message of the Bible, 13 (Missions)
Revelation, 13 (Intensive)
The Christian Home, 13 (Chr. Life)
Parables of Jesus, 13 (Intensive)

How to Use Your Bible, 13 (Chr. Life)
Story of the New Testament, 20 (B. O.)
Bible Types of Modern Women, 17 (Intensive)

Revelation, 2 months (Intensive)
Life of Christ, 2 mo. (B. O.)
Genesis, 2 mo. (B. O.)
Social Teachings of Bible, 2 months (Social Ser.)
Epistles of Paul, 2 mo. (B. O.)
Christian Fundamentals, 2 mo. (Chr. Life)

Heart of the Old Testament, 14 (B. O.)
Working Women of Japan, 6 (Missions)
Galatians, 13 (Intensive)
Mothers' Problems, 10 (Chr. Life)
Daniel, 9 (Intensive)

Women of Ancient Israel, 10 (Int.)
How We Got Our Bible, 9 (Ch. History)
Life of Christ, 24 (Intensive)
A Woman's Religion, 9 (Chr. Life)

How to Interpret O. T. Prophecy (18) (B. O.)
History of the Christian Church (15) (Ch. History)
Making America Christian (6) (Missions)
Gospel of John (13) (Int.)

Restatement of Baptist Principles (10) (Chr. Life)
Book of Isaiah (15) (Int.)
Life of Paul (19) (B. O.)
Hosea (8) (Intensive)

A ONE-YEAR OUTLINE COURSE

Heart of the Old Testament (14)
Origin & Teachings of N. T. Books (18)
Survey of Baptist Missions (9)
Baptist Principles (11)

It will be seen that in no case has it happened that all the five groups of subjects mentioned in the previous chapter have been included in one year's course. While there should be considerable pure Bible study in each year's series, yet it does not follow that there must be an outline course each year—the class may find it advisable to skip a year, devoting the time to more intensive study. So, too, it is hardly likely that there will be a Church History course each year. If the course is one like Proverbs, or James, both intensely practical books, the class may not need another Christian Life course during that season. Each class must decide what it is that it needs most, and then plan the course accordingly. *Class study is always made for the class—not the class for the study.* The suggestions given in this chapter should enable the Teacher or Lesson Course Committee to plan suitable, balanced courses to give the members the spiritual food they need.

BIBLIOGRAPHY

Wood, "Adult Class Study," Part II.
"The Parent's Department," Leaflet 431, International Sunday School Council.
Various Study Texts Listed.

QUESTIONS FOR DISCUSSION

1. A class President stated, "Our class considered giving up the International Lessons for selected courses, but we decided to keep the regular lessons. Our members want to study the Bible." What is the fallacy in this statement?

2. Analyze the religious needs of the members of your class. What are their greatest weaknesses?

3. Have your members a clear idea of the structure of the Bible? Do they understand how the various books came to be written? Have they a connected outline in their minds of Old Testament history, New Testament history, the life of Christ, the life of Paul? Do they understand how our present Bible came to be? Do they know the distinctive messages of the various books of the Bible?

4. Do the members of your class know definitely in what ways your church differs from other churches—in doctrine and polity? Do they know how your church came to exist as a separate denomination? Are they thoroughly conversant with the work being done by your denomination in the home and foreign mission fields?

5. In your class sessions, are the lessons being applied directly to the everyday business, social and home relationships of the members? Or are the lessons largely abstract?

6. In the light of your analysis, plan a course of study for your class, to meet the most urgent religious needs of the members. The outline may be for one, two or three years. Remember though that the needs of the membership may change in three years, and consequently the course should always be subject to revision.

NOTE: Social hygiene is one of the most important subjects that any parent-training class can study. Unfortunately, there is no genuinely satisfactory study course on the subject available. The United States Public Health Service has an outlined course on Social Hygiene which will be sent to those interested and which may be adapted to class use. The American Social Hygiene Association, 370 Seventh Avenue, New York City, is preparing a number of outlined courses, but as this volume goes to press none is ready. The Association is in position to furnish suitable reference material for mothers who wish to give social hygiene information to children of various ages.

Chapter VIII

EXECUTIVE LEADERSHIP IN THE CLASS

I. QUALIFICATIONS OF A CLASS PRESIDENT

NEXT to the Teacher the President is the most important officer of the class. She is the spokesman for the class at all times, and by her the class is judged.

Character

The President should first of all and above all be a Christian woman, and a member of the church in which she is working. She should be an *everyday Christian;* she should be a woman of sincere Christian convictions and practice, a lover of the Bible and a lover of folks. No woman without these qualifications can hope to be a successful President of a class of women in the church school, no matter how much executive ability she may have.

Executive Ability

If necessary to choose between a Christian woman without executive ability and a non-Christian with executive ability, the choice should fall unquestionably upon the former. The ability to lead and to direct is, however, essential to class growth. There are many good Christian women who make excellent workers if wisely directed, but who have not the ability to lead. Unless they make strenuous efforts to develop the quali-

ties of leadership, these individuals will not do good work as class executives. The President must be able to put every member of the class to work; she must be ever alert to see that every officer is filling her job to the best of her ability; she must have good common sense and judgment to meet the many situations which arise from week to week in the class; she must have foresight to plan future work for the class, and to see that it is carried to a satisfactory conclusion.

Personality

Personality too should be considered in selecting the presiding officer of the class. By personality we mean that which distinguishes or differentiates one, that indefinable something in a woman which causes her to be liked or disliked. Personality is largely dependent upon the so-called little things of life. The class leader, for instance, should be a leader, not a boss. Members ordinarily resent being bossed, but will usually respond willingly to the right sort of *leadership.* To secure response the President must first establish on her own part a willingness to serve. Talking service without personal example to back it is a certain means of killing the embryonic service germ.

The class President must exhibit a warmth of friendship toward each and every member; she must be no less interested in the class members than the Teacher herself. In fact she should be even more interested, for she is the spiritual leader of the class. The physical bearing of the President must also be watched. Her clothes must be kept spotless and neat or she will lose the respect of the members. She should maintain an erect, alert, businesslike attitude before the class, not

lounging on tables or other furniture. A drowsy appearance on the part of the presiding officer is not likely to stir the class to wakeful activity.

Enthusiasm, energy and initiative are the basic elements of good leadership. Coupled closely to them is self-reliance. These qualities may not all be present in every presiding officer. If all of these elements are found in any class President, fortunate is the class possessing her. Every class leader should strive to develop these qualities, for they can be developed by persistence in doing the things expected of her.

A Trained Leader

The class President should have in addition to the aforementioned qualifications, *a knowledge of the purposes of the women's class, its needs,* the *methods of work* and the *materials with which the work is done.* She should read as much as possible of the available literature on the subjects of Bible class organization and activities, missions, social service, parent training, place of adults in Christian work, etc. Occasional reading of books on general school administration will also help broaden her vision. It is desirable that the President visit other organized classes occasionally and observe the methods used by them. If, because of the needs of the class, the President cannot make these visits herself, she should delegate some of her assistants to do this work. Indeed, if the class is a large one, some member might visit each week, bringing back a brief report of her observations the following week. Care should be taken to see that so many members are not sent as to affect seriously the class attendance.

The conscientious class President will consider her work of sufficient importance to take advantage of opportunities for formal training in Sunday School conventions, institutes, and community training schools. The designation "teacher training" has undoubtedly kept many other class officers away from such schools. As far as adults are concerned it should be "Leadership Training"; the author so designates his own community training school courses in adult methods. The adult specialization units of the new standard training course should be completed by all the officers of the women's class.

Knowledge of Membership

Finally the President should know the class members. She should study each individual woman in the class. She should know their likes and dislikes, their abilities and limitations. She should be able to suggest women as assistants to the several officers at any time. The President should aim to see that every woman not on the official staff is at work as an assistant to some officer. It is well in the larger classes to keep a card or notebook record of the members, their abilities and willingness to serve.

II. THE SUNDAY SESSION

The *class President* has charge of the Sunday morning sessions. This is *not* a part of the Teacher's duty. In too many cases the Teacher opens the class session, asks for the reports, makes announcements, discusses class business, and teaches the lesson. This tendency is bad; it makes the class too much of a one-

woman affair. This is also true about the class discussions. While the teacher should be expected to give her views, and should have them respected, members should be made to feel that the work of the class is in charge of the *class,* and not wholly in charge of the Teacher.

Upon the President rests the responsibility of keeping the real purpose of the class, Bible study, from being eclipsed. She must strive to avoid the waste of time entailed by frequent long discussions on business matters. *The Teacher's time should be carefully guarded.* The class session should be started on time, if only two are present. The announcements should be brief and to the point. All secular business should be kept out and transacted at the regular business meetings.

The Sunday session should be of a devotional spirit. The class should have a well-worked-out program to be followed. No President should ever stand before the class without a definitely planned order for the day's exercises. This order of service may be adapted to any needs of the class; no set program can be given that will suit all classes. If the class meets with the Adult Department, the opening worship program will be taken care of there. If not, the class must formulate its own worship service.

The purpose of the preliminary service is for *worship,* not just to open the class session. Each program should be based upon a definite theme, which may be one of a series of sub-divisions of a larger theme. The program will include a call to worship, *prepared* prayers in harmony with the theme of the day, singable songs (including, perhaps, a class song), a devotional reading,

not necessarily of the passages assigned for the lesson period, and perhaps a brief devotional message brought by a class member.

Announcements should be made at the beginning of the session, so that the Teacher's message is the final impression on the minds of those present. The whole worship program should be planned to lead the members into a receptive attitude to receive the lesson of the day.

Each worship program, whether class or department, should be based on a definite theme. Often one theme may be followed for a month or more, one phase being developed each week. The theme, "Soul Winning," for example, may be developed in four weeks according to these sub-themes: Through Personal Work; Through Interecessory Prayer; Through Home Missions; Through Foreign Missions. One class used for a month the theme, "Fellowship," dividing it into four topics: Fellowship with Jesus, Fellowship of Class Members, Fellowship in the Community, World Fellowship. "Stewardship," is another theme suited to classes of women. Programs may be planned on God, Owner of All; Stewardship of Money; Stewardship of Time; Stewardship of Talents. In planning the worship program, songs, prayers, Scripture, talks, and special features should all be in harmony with the theme of the day.

A Typical Class Program

9:15—President on hand for preliminary consultation with other officers.

Vice-President at assembly room door to welcome strangers.

Visitor on hand to welcome members.
Assistants in class room to welcome any who may come there direct.
Librarian distributes Bibles, song books, lesson outlines, in class room.
Teacher, Treasurer, Reporter, Entertainer, arrange charts, announcements on blackboard, etc.

9:30—Opening worship with Senior or Adult Department, or in class room if there is no organized department.

9:45—Class retires to class room.
Secretary at door to pass out attendance slips and collection envelopes.
President calls class to order.
Prayer by a member.
Reports of Vice-President and Visitor. (*Brief.*)
Welcoming new members and assigning prospects.
Report of Secretary and Treasurer. (*Brief.*)
Report of visitation to other classes.

10:00—Class Song.
Brief Missionary Talk—by a member.
Lesson Period.

10:45—Closing Song and Prayer.

10:50—Adjourn to Preaching Service.

Many Presidents are failures in the matter of introducing special speakers. These introductions should be brief, pointed and snappy. The President should not go into detail regarding the history of the speaker. All such details should be taken care of in the pre-

liminary advertising. A brief statement of who and what the speaker is, and what she is to talk about, supplemented by a bright, pointed anecdote, will usually suffice. After all, the class wants to hear the speaker—not the chairman's long-winded introduction. Under no circumstances introduce a speaker by reading a lengthy history of her life from notes, as some chairmen have been known to do.

III. BUSINESS SESSIONS

The class business session may truly be said to be the life of the class. Monthly meetings are desirable, but some classes find bi-monthly and quarterly meetings entirely satisfactory. Provide for as frequent meetings as the members can attend—but have *regular* business meetings. All class business should be transacted at the business meetings, leaving the Sunday service for the study of God's word. The business meetings should be planned just as carefully as any Sunday session. The by-laws should provide an order of business for the sake of expedition. The following is suggested, but may be altered to suit conditions in the class.

1. Call to order.
2. Prayer.
3. Reading of minutes of previous meeting.
4. Reports of officers and special committees.
5. Unfinished business.
6. New business.
7. Elections.
8. Adjournment.
9. Social hour.

As in the case with the Sunday meetings, the business meeting should be called to order *promptly*. When the habit of punctuality is once established, waste time is eliminated and difficulty regarding attendance reduced to a minimum. Foolishness should not be a part of the business session. Members sometimes feel that the business session should be made part of the scheme of entertainment, some classes regularly devoting the entire evening merely to social intercourse. This should not be. By all means set aside a liberal portion of the evening for fellowship and social features, but let it be understood that business meetings are for business.

In the last analysis the success of the class business meeting depends on the amount of business the class is doing. Unless the class is busy, the business meeting becomes a mere routine, is poorly attended, and finally disappears. To classes having difficulty in making the business meeting interesting, the best advice is "Get busy."

IV. EXECUTIVE MEETINGS

Of equal importance with the regular business meetings are the meetings of the executive board. The President should make the officers her advisors and helpers on all important matters. While each officer should be given freedom in the conduct of her office, there are class problems and plans that demand the attention of all the officers. Such matters as a class day service, class banquet, reunion, or the like, need the coöperative planning of the whole board. The carrying out of the plans as formulated by the board

can then be left to the individual officers. These details of larger plans can be worked out better and with greater economy of time in an officers' meeting than in a general business meeting. The officers will, of course, submit completed outlines of their work to the class for approval. The meetings of the officers should be held regularly, once a month if possible,—just before the regular class meeting.

V. FUNDAMENTALS OF PARLIAMENTARY PRACTICE

All business of the class should be conducted in accord with recognized principles of parliamentary law. With the rise of a multitude of women's clubs, women are becoming more familiar with the expeditious handling of organization business through business-like methods. Order is succeeding confusion in the more prominent Women's Bible Classes. If she is not familiar with parliamentary procedure, the new President should take steps at once to learn its rudiments. The following brief outline of parliamentary practice based on King's *Practical Parliamentary Guide,* includes those essentials that will enable a President to conduct a meeting of the Women's Bible Class.

Before any business can be transacted a quorum must be present. The number that shall constitute a quorum should be fixed by the by-laws—at least 25 per cent of the class membership should be required. Without this provision, a very few members might very easily manipulate the whole organization.

In order to obtain the floor to present a proposition or to speak on a question, it is necessary for the speaker to arise and address the chairman, who will recognize

her by name or by nod. This recognition is required before any one is entitled to present a question or take part in a debate.

To place a proposition before the class for consideration it is only necessary after being recognized, to say, "Madam President, I move that—," stating in simple words the action that is desired. No discussion should be permitted before a motion has been made. Every principal motion must be *seconded* by another member of the class, or it cannot go before the house, but all principal motions are subject to certain motions of higher rank.

The time of class business meetings should be fixed by the by-laws. If for any reason the class fixes the time from meeting to meeting, a motion to set this time takes rank over any other motion that may be before the house. This motion requires no quorum, cannot be debated, cannot be used to change the time of a meeting already set, and is in order even if a motion to adjourn has been placed but the vote not announced by the chair.

As soon as a motion has been made and before any debate has taken place, a member may move the question of consideration. No second is required but a two-thirds negative vote is necessary to stop consideration of the question. This motion may be reconsidered.

A motion to withdraw the question before the house can be made any time before it has been amended or voted upon. This motion cannot be debated, but may be set aside by an objection to consideration. A two-thirds vote is necessary to withdraw a motion.

If a question consists of several separate and dis-

tinct parts, a motion may be made to divide the question. If it carries, each separate part is handled as a principal motion. No debate or amending is permitted on this motion.

The class has the right to change any proposal brought before it by amending the original motion. As many as two amendments may be put on one motion. If amendments are voted down, others may be proposed until two have carried. In voting, the second amendment is voted on first, then the first and finally the principal question with whatever changes the class may have made.

A motion to fix the manner of voting can be used on any question, but can be neither debated nor amended.

The previous question is moved in order to stop debate. It requires a two-thirds vote to pass and cannot be debated, amended, or applied to more than one question at a time. The previous question does not necessarily force a vote—the principal question may be tabled or referred to a department head or committee. A motion to refer the question may be debated.

When it is desired to postpone action upon a question after discussion has taken place, a motion may be made to "lay it on the table," which may be for a definite time or indefinitely. If tabled indefinitely it is virtually killing the proposition, a motion to take from the table being necessary to bring it before the class for discussion. If it is desired to postpone action before discussion, a motion to postpone for a definite or indefinite time is required.

A member may at any time move for the reconsideration of a question already acted on by the class. This motion should be proposed by a member of the

prevailing side at the time the question was first considered, but cannot be made during the same meeting.

In order to permit special action which may be contrary to the class by-laws or constitution, the class may, by a two-thirds vote, move to suspend its rules. This motion cannot be amended nor debated.

A motion for adjournment may be made against any question before the assembly, but not while a member is on the floor. In case of failure of the motion, it cannot be renewed until progress has been made. This motion may be debated as a principal question only if the time of the next meeting has not been set.

A member may at any time rise to a point of personal privilege if she feels that her rights are being interfered with, or that an attack is being made on her character, or if she desires to be excused from the meeting for good reasons. The chair decides the question of privilege, but if it is a case of controversy, the assembly must decide the question before business can continue.

If in the judgment of some member a parliamentary law or some provision of the class constitution is being violated, she should "rise to a point of order." The chair decides whether or not the point is well taken, and if it is, calls the offending party to order.

In all cases of "points of privilege" and "points of order," the members involved may appeal from the decision of the chair. In the case of a "point of order" the appeal must be seconded. The chair then asks, "Shall the decision of the chair stand?" A two-thirds vote should be required to overrule any decision of the chair.

When a member desires information about the ques-

tion being discussed or about the parliamentary procedure governing the question, she should "rise to a point of information." This point takes rank above debate.

A careful study of these few basic rules of parliamentary practice will show that they are based on common sense business methods. There are of course many refinements to the practice given above with which the President will gradually become familiar; however, the suggestions given here will enable any leader to conduct meetings in proper order and without waste of time.

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QUESTIONS FOR DISCUSSION

1. What may be said in favor of the class meeting for opening worship with the department of which it is a part? What in favor of a separate class program?

2. Do you have successful business meetings? What makes them successful? If not successful, wherein do they fall short? How may that condition be bettered?

3. Do you agree with the author's contention that business should not be discussed at the Sunday session? Why?

Chapter IX

SERVICE ACTIVITIES OF THE WOMEN'S BIBLE CLASS

UNLESS the lessons taught in the women's Bible class are put into definite practice in the field of Christian *activity,* the class cannot be truly called successful. The trouble with all too many of our struggling adult Bible classes is that they are "dead spiritually," as the late Dr. Cope said, "from emotional dyspepsia." [1] The members sit and listen to a lesson presentation or to an inspirational message, and go away. The next Sunday they come and sit again. To quote from Dr. Cope once more, "When God calls for *deeds* on earth, definitions of heaven will not be accepted as substitutes."

In the departmental plan of class organization the President will be in general charge of the service activities—she will, in a sense, be a spiritual co-leader with the Teacher. Some classes have found it desirable to elect a Vice-President to take charge of this work; even then the President will see in class service her great opportunity to develop the class in its influence.

I. SERVING THE MEMBERSHIP

Class service begins with service to the class members—not in the narrow sense based on the selfish

[1] Cope, "Principles of Christian Service."

fallacy that "charity begins at home," but in the broad spirit of Christian fellowship. The first duty of the class is to develop its individual members so that they may become more capable Christian workers.

Evangelistic Efforts

Before Christian activity can be expected, the class must bring its members to personal acceptance of Jesus Christ. Personal evangelism will, therefore, be the prime aim of the women's Bible class—that is the first step toward active Christian service—toward the goal of a great women's class. There is nothing, moreover, mysterious about personal evangelism—it is simply starting at home to fulfill Christ's last command. Winning members to Christ should be considered an *every week* obligation—not just a once-a-year revivalistic spree. Revivalism is just one method of evangelism.

Contrary to common belief, women *are* willing to discuss their soul's relation to Christ. In the past we have probably been too timid in broaching this subject. A consistent prayer life, a knowledge of Christ's teachings, and understanding of their application to modern life, tact and infinite patience are the chief requisites of a successful women's class evangelist. Through her assistants the President will secure definite information about the unsaved women of the class, their habits and their attitudes toward Christian profession. It is then comparatively easy to speak of becoming a Christian.

A large share of the responsibility for class evangelism naturally devolves on the Teacher. As long as there is one woman in the class who is not a pro-

fessed Christian, the Teacher should endeavor to develop one evangelistic thought in each lesson. One complication in this work of the class is due to the fact that there are to-day in Bible classes all over the land many women who are, in their daily lives, conducting themselves according to the highest Christian ideals, but who are not members of a church. The Teacher has a splendid opportunity to stress the value of church membership as a public declaration of principles and to unite the efforts of those interested in building Christian communities.

A Secret Prayer Circle is one of the best evangelistic assets that any class can have. This circle is composed of an intimate group of workers, meeting once a month under the direction of the President in prayer for the unsaved members of the class. The class as a whole knows nothing of the circle. Sometimes it is possible to have two or more prayer circles at one time, none of which know of the existence of the other. The meetings of the prayer circle need not be long; several minutes immediately following the Sunday morning class meeting will suffice. Some circles, however, hold regular meetings in the members' homes. The group should pray *individually* for *individuals*. Evangelistic effort backed by the sincere prayers of the Christian members of the class is bound to result in an awakened spiritual consciousness.

Evangelistic efforts in the community contribute toward the accomplishment of the class evangelistic aim. The class should support them heartily. Women's Bible classes can be of great assistance in the case of revival meetings. The President should aim to fit the work of the class into these larger plans.

She should be a personal assistant to the Pastor, helping him with the evangelistic work among the women of the church, church school and community, distributing tracts, assisting, through special helpers, in the visiting, and speaking to visitors to the services. In the class she should encourage regular church attendance and regular attendance at prayer meeting. The thought of Jesus Christ and the service we owe Him should always be uppermost in the mind of the class President.

Class Days

Annual class days, sometimes designated "Women's Day," "Amoma Day," "Fidelis Day," or the like, have a decided evangelistic significance and are regular features of the annual programs of many classes of women. While the executive board develops the general plans, they are carried out under the personal supervision of the President. On this special class day, which is often the anniversary of the class organization, and frequently a class rally day, extra effort is made to secure a large attendance of women at all services.

A typical women's class-day program would consist of:

1. Church school worship in charge of the class;
2. Special sermon by the pastor to the women at the morning preaching service;
3. Evening service conducted by the class.

The evening class service should be built around one definite theme, each of three or four members of the class speaking on one phase of the general topic. The devotional reading, prayers, songs and special music

should likewise center about the main theme. The President should preside at this meeting and may be one of the speakers.

Usually the class sits together in one section of the church auditorium for these special services. It is effective to have the entire group of women march to their reserved section at the opening of the meeting, either to a processional played on the organ, or as the whole body sings a hymn in march time, such as "Onward, Christian Soldiers."

During the absence of the pastor the Women's Class of the Arlington Christian Church, Lexington, Ky., took entire charge of the morning preaching service, presenting the following program:

Hymn.
Invocation.
Scripture lesson.
Prayer.
Hymn.
Observance of the Lord's Supper.
Announcements.
Offering.
Soprano and Alto duet.
Sermon: "God's Great Woman.'
Invitation Hymn.
Benediction.

Every part of the service was handled with grace and dignity by the women. Class members acted as ushers, the class President presided at the communion service, assisted by another member and four women who acted as deacons, and the special music, Scripture reading, prayers and sermon were effectively cared for by still other members.

Begin preparation for class-day services well in advance of the day on which the program is to be presented. Consider every point thoroughly so that all participants know exactly what they are to do. After the assignment of parts to the women who are to speak several weeks should be allowed for preliminary study. Then there should be two or three meetings of the participants to pray over and discuss the talks so as to develop the strongest points within the ten- or twelve-minute time limit, and to prevent the overlapping of thoughts. All talks should converge toward the final talk, which should be in the nature of an invitation to greater service for Jesus Christ.

The following topics are a few suitable for presentation at a women's class-day church service:

1. Christian Fellowship
    a. Fellowship with Jesus, the basis of all fellowship;
    b. Fellowship in the class;
    c. Fellowship in the community;
    d. World fellowship.
2. Woman's Sphere in Christian Life
    a. The home;
    b. The church;
    c. The community;
    d. The business woman.
3. Christian Service
    a. Love;
    b. Sacrifice;
    c. Training;
    d. The call to service.
4. The Christian Home
    a. Christ's conception of the home;

b. The Christian's duty as a parent;
c. How the church and home can work together.

Results from class-day services are far-reaching. Such meetings serve to make the class more widely known; they stimulate enthusiasm and interest; they give members a new vision of Christian service which enriches home, church and community life. When such meetings are carefully planned it is rarely that some member does not make a public profession of Christ as the climax to the service. An annual class day should by all means be part of the class evangelistic program.

Reaching the Home

The truly successful women's Bible class will not be satisfied merely to accept those members who come to the class sessions—it will extend its ministry into the home in order to reach those who cannot attend regular class meetings. This might include mothers who find it impossible to come out every Sunday, nurses, waitresses, cashiers in restaurants, telephone operators and others who must work Sundays, and often those who, because of age or ill-health, are unable to leave their homes. As the members of the women's class largely represent homes, this organization is ideally situated to reach the home most effectively.

In some churches those who cannot attend regular services are reached, or partially reached, through the Home Department. Where there are Home Departments functioning adequately it is not advisable that the women's class duplicate the work—it should rather cooperate with the existing agencies that are reaching the

home. In that case certain members of the class may be regularly appointed Home Department visitors who will care for those who should logically belong to that particular class.

Extension members of the women's class will be of two groups—those who can attend part of the time and those who will practically never attend. It is desirable that those of the first group be supplied the regular lesson texts used by the class, so that at all times when they do attend, they will feel definitely a part of the organization. The second group of extension members should be supplied texts to fit the expressed needs of the various individuals. Some women will undoubtedly want a course requiring minimum effort; for them the denomination's regular Home Department literature will probably be most satisfactory. Others, again, will desire to do more thorough work and will enjoy studying texts such as the University of Chicago Outline Study Courses.

Service to the home will also frequently include the organizing of special study groups to study ways of becoming more capable parents and home makers. Every class of home women should have at least one course of parent study each year.

Fellowship

A spirit of general helpfulness among the members is the first expression of intra-class service. This fellowship feeling should permeate the class at all times and will show itself concretely whenever a member needs sympathy or encouragement. During times of illness of members or their families the class has special opportunity to prove with visits and helpful acts that it really cares about its members. Some classes of

business women conduct employment service for the benefit of those in need of work. This service is frequently rendered in coöperation with a local Y.W.C.A. or similar organization.

II. SERVING THE CHURCH SCHOOL

Reaching out beyond itself, the women's Bible class should have as one of its ideals the rendering of definite service to the church school of which it is a part.

Home Department

As suggested in the preceding section, the Home Department is a logical field of service in which many women's Bible classes are engaged. The Amoma Class of the Maplewood (Mo.) Baptist Church School, discovering that because of the lack of leadership the Home Department of its school was slowly dying, volunteered to accept the responsibility for its operation. One member of the class was made responsible as Home Department Superintendent. Other members acted as Visitors.

The present writer foresees the time when the Home Department of to-day, conducted separate from other departments of the school, will have passed away. In that day the work now being done by that department will be done more effectively by the extension organization of the Adult Department of the Church by all the adult classes working together.

Cradle Roll

If the school has not yet seen the vision of possibilities of the Cradle Roll and the Cradle Roll Class,

the women's class may well blaze the trail. Many classes have taken upon themselves the responsibility for this work—a logical step again, because of the mothers' interest in the children in the homes.

Teacher Training

The women's class can also encourage the development of a trained teaching ministry. By a judicious selection of study courses, the class can give its members a comprehensive background of biblical knowledge. Special study groups to study psychology and pedagogy may then be planned for those definitely interested in teaching, these groups meeting at an hour outside of the regular lesson period or, if desirable, at the same hour in a separate room. A class with the teacher training ideal before it could build such a group of at least partially trained leaders that the school Superintendent would have one worry lifted from his already overburdened shoulders. The class should rejoice when a member is selected for this larger school service.

A word of caution may not be amiss right here: don't undertake a service already being cared for properly by other groups. One class of women, with a commendable zeal for service, decided to organize a Cradle Roll of babies within their class—in spite of the fact that the school already had a well-organized Cradle Roll and Cradle Roll class reaching those very babies. The school Superintendent naturally protested and suggested other forms of service. Service to be worth anything must fill a *need*—not merely fill in a place in class records of activities.

School Worship

From time to time the various classes of the Adult Department may be asked to take charge of school worship programs. Such requests are real opportunities for the class to serve the school by presenting definite programs of worship instead of just "opening exercises." Base the program on a definite theme, let it include song, Scripture, prayer, story or talk, and offering, and let it be joyful and reverent in spirit.

Conventions

The women's class may send a delegate to adult class or church school conventions and institutes so that she may bring back new ideas for use in the local school. An investment of this sort pays big dividends.

Equipment

Many classes get great joy from the regular presentation to the church school of class gifts of needed equipment; e.g., equipment for the Cradle Roll, Beginners' or Primary room, sand table, stereopticon, nursery equipment, maps, library, record board, bulletin board, and the like.

III. SERVING THE CHURCH

Conducting Services

Since the church school is a definite part of the church it follows that the women's class will see beyond itself and the school and render service to the church which includes both. As has already been suggested, the class may occasionally conduct regular preaching

services—class days, Mother's Day and similar special days may be observed in that way.

Music

The church choir offers exceptional opportunity for the class to serve the whole church—either through musical leadership the class has discovered or developed or simply through choir membership.

Serving Suppers, Etc.

Although hard work, the serving of church suppers, or handling the refreshments for the men's class, or the brotherhood, are of decided value in developing the social side of church life. The class that accepts the responsibility for such needed service may feel sure that the work will pay in spiritual results.

House Committee

If the church has no regularly appointed house committee the women's class may well accept this obligation. A good committee of women can make a valuable contribution to the church by seeing that the building is properly cleaned, arranged in an orderly manner, and decorated so as to appeal to the highest esthetic senses of those attending.

Visitation

Church visitation is a fertile field of service for a class of women. No church can afford to employ enough visitors to care for all visitation. Small churches rarely have even one visitor on salary. A fair-sized class of women can assume a large share

of this burden and make their class, the school and the church loom up stronger in the eyes of those in the community. One class of forty members (Compton Heights Christian Church, St. Louis) in one year made 560 calls! It is safe to say that that class counted for something in both the church and community.

Financial Support

Church members in the class are naturally expected to contribute of their means to the support of the church. In addition to this, many women's classes make definite pledges to church building funds, organ funds, etc.

Nursery

By conducting a nursery during the hour of preaching, a number of classes make it possible for mothers to enjoy the service without the disturbance of crying babies. Usually the members alternate in taking charge of this feature of the work.

IV. SERVING THE HOME

Extension Ministry

All women are fundamentally interested in the home. A majority of members of the women's class will usually represent homes. It is logical then that the women's class should extend its sphere of service into the home. This may be done through Home and Extension Departments and Cradle Rolls as already outlined.

The home may also be served by the display of genuine interest in what is happening in the Junior

Department, the Intermediate Department, and the Young People's Department. No class should be satisfied to know just what is going on in its own class or department—the entire school is a field where seeds of service may be sown—and a harvest of Christian homes result.

Lectures

Classes in a large number of churches reach many of the more interested homes of the community through monthly home-making lectures which are free to all who will come. Not only is child training discussed but also such topics as "Budgeting," "Home Decoration," "Music, Art and Literature in the Home," etc. Where the meetings are well planned, they are usually largely attended.

Parent Discussion Groups

The women's class is an ideal organization to arrange for parent study or discussion groups. The class may offer a short course of parent study as part of its regular curriculum, or it may organize special groups for the purpose of discussing home-making problems. Every church should provide parent-problem courses of this nature if it hopes to develop efficient Christian homes. We send boys to college for four years to study hog raising. Is a child worth as much as a hog? How many parents spend even four weeks studying the nature of the child? If the class thinks that children are worth more than hogs, the parent-problem group is a concrete way of expressing its belief.

In connection with such discussion groups and home-making lectures, or as part of the school's annual

promotion-day exhibit, the class may sponsor a child welfare display—charts, pictures, diagrams, etc. The National Child Welfare Association is in position to furnish some excellent material at reasonable cost.

Mothers and Daughters

To encourage a closer comradeship between mothers and daughters is a task well worth the best efforts of the women's class. The mother-and-daughter banquet is one way for the class to encourage this closer relationship—by promoting the banquet and planning a worth-while program.

V. SERVING THE COMMUNITY

The class that fulfills its ultimate mission is reaching out daily into the church, the community, the world, in an endeavor to serve. These service activities are more truly religious and spiritual than even the lesson itself, for they are the *living* of the lesson. The class President should be familiar with conditions existing in the community and should direct the community service of the organization.

Get the Facts

A survey of the community, which may be made in coöperation with the men's classes, or with all the adult classes in the local churches, will show a tremendous field of possible endeavor—law enforcement, regulation of pool and dance halls, elimination of disorderly houses, securing better housing conditions, correcting influences that contribute to juvenile delinquency, agitating for clean amusements, etc. When

all the women's classes of a community join forces to build a cleaner, more nearly Christian, city, town or county, there is no influence strong enough to withstand their forward movement.

Creating Law Enforcement Sentiment

Right now, in every community, one of the biggest tasks before the Christian women is securing the enforcement of the prohibition laws. The eighteenth amendment was written into the constitution largely through the efforts of the nation's consecrated women —and the women of the organized Bible classes of America are strong enough to see that the enforcement laws are obeyed. If the Christians will talk enforcement and the benefits of prohibition as loudly as the opposition snort "light wines and beer" the complexion of public sentiment will be of a different hue.

Some classes enlist public officials to address special meetings, as a step in the direction of securing greater respect for law. For example, one class secured the Mayor of their city to speak on the topic, "What This Class Can Do to Help Me."

Mission Schools

Quite a large number of women's Bible classes supply workers for mission Sunday schools. Indeed, some classes, recognizing a need in particular sections, have actually gone into those communities, organized mission schools, raised the money to conduct them, and furnished the entire working staff.

Americanization and Social Service

Still other classes of women are active in promoting

Americanization work in their communities, either independently or more often in coöperation with other classes or with some organization such as the Y.W.C.A. In the cities social centers offer opportunities for Christian service suited to all tastes—financial aid, Bible teaching, recreational leadership of girls, mother club leadership, kindergarten activities, teaching of sewing or music, choir service or musical leadership, and supplying needed items of equipment.

The Aged and Orphaned

Orphans and helpless old people are both particularly appealing to women's classes—and sufficiently numerous to challenge the attention of all women's organizations in the churches. The writer is thinking of one county old folks' home in a rural community in Missouri. Here live a group of aged men in indescribably filthy surroundings, with inadequate, insanitary bedding, using soap boxes for chairs and tables, and receiving one cooked meal a day. Yet within six miles are two towns, each boasting of several adult Bible classes! And this is not an exceptional case at all. Is *your* class missing some of these fine opportunities to serve?

The members of one women's class take turns in baking cakes for the inmates of their denomination's old folks' home. Another class paid the $300 entrance fee of an elderly woman to a private home. Other classes coöperate with such homes by sending eggs, clothing and money.

Even the most modern orphan's home is still an institution which lacks the sympathetic tenderness of

a natural home. To many of the orphans this is in a measure supplied by the visits of women from our Bible classes—women with a vision of what a real home means to a little child. Gifts of fruit, candy, jellies, etc., are always acceptable at the orphan's home and help spread cheer among the fatherless and motherless children.

One class of women expressed its love of the child by "adopting" a little orphan girl as their own. The class bought her clothes and entertained her in the homes of the class members at regular intervals.

Big Sisters

Many classes coöperate with the Big Sister organizations—helping some girls fight against obstacles in their struggle to live Christian lives—guiding them past temptations that surround them and leading them into useful womanhood. Classes in the small towns and rural districts are ideally situated for this sort of service—to bring a girl who has lacked the restraints and training of a Christian home out into the wholesome environment of blue skies, green grass, solemn forests, and pure thoughts. It is this personal ministry that marks the truly humble follower of the Great Servant, Jesus Christ.

Furnishing a room in a Big Sisters' hotel was the way one class expressed its coöperation with the Big Sisters' Movement.

Nursing

At least one class of women has taken up nursing as its form of community service. Certain members

made a special study of the fundamentals of nursing, and then pledged themselves to serve in any emergency for which they might be called.

Church Vacation Schools

The church vacation school should be a vital link in every community's program of religious education. In many classes the vacation school exists because the women's class was sufficiently interested to push the idea. If your church has not yet seen the possibilities of fifty more hours of religious instruction at a time when the boys and girls are exposed to the dangers of idleness, your class can render the church and community inestimable service by studying the church vacation school plan and creating local sentiment for such a school. Many of the class members will naturally find places on the working staff of the school.

Lyceum Courses, Open Meetings, Etc.

A class of women in a suburban church, coöperating with the women's societies, presented a lyceum course of high class entertainment—unquestionably a worth-while contribution to community life in a day when salaciousness seems to be the chief commodity offered by commercial amusement interests. This same class holds occasional open meetings and invites the women of the neighborhood. One purpose of these meetings, of course, is to make the class and its work better known, but the chief purpose is to give those women some message about home building that they would not receive otherwise.

In a few cases classes have conducted community

sings or concerts on the church steps, in this way helping to develop a community consciousness.

Community Social Rooms

The girl from the country is usually left to shift for herself when she comes to the city. In every metropolitan center there is opportunity after opportunity for thoroughly interested classes of women to establish social rooms where those girls may spend evenings amid congenial surroundings.

The casual observer will see in an evening hundreds of automobiles parked in the public parks and along country roads—and draw sinister conclusions. In many cases he is right; in others he is not, for a large number of the girls in those automobiles are there because they have no place of their own where they can entertain their young men friends. That's a church problem if there ever was one—and a problem for the women of the churches.

Read the "Letters from the People" column of the city dailies. One of the frequent themes of those letters is the loneliness of a girl—or a boy—among strangers. Although many churches are withdrawing from the down-town sections of our cities where they are most needed, the women's class or groups of such classes can go back down town and establish a friendly retreat for the lonely—yes, "spooning parlors," if you please. It is infinitely to be preferred that our young people do their spooning in a church building than in an automobile by the side of the road.

Women's Class Council

In raising community standards the coöperative

effort of *all* the women's classes is much more powerful than that of any one class working alone. It is desirable that the classes be banded together into a women's class council for community service. The class may well delegate to this council, which is composed of representatives of all the classes, the planning of general community activities such as law enforcement, etc. For details regarding the organization of a council, program suggestions, etc., write your state Sunday school council or the International Sunday School Council of Religious Education.

VI. THE FIELD IS THE WORLD

The class should "begin at Jerusalem" in its service activities, but it should also develop a vision of its world-wide obligations. The President should keep in touch with the missionary activities of her church and church school, and strive to develop a missionary spirit among the class members.

Mission Study

At least one mission study course annually should be part of the class curriculum. To be interested in Kingdom extension requires an *informed* membership. It is much more important that we know what fruit Christ's teachings have borne, and are now bearing, than that we know the order of the kings of Israel and Judah.

School of Missions

The class mission study may logically develop into an annual church school of missions for all members

of all ages. Sometimes a school of this kind meets every night for a week; sometimes once a week for six or eight weeks. Schools of missions are frequently held during a series of Wednesday evenings or Sunday evenings. Graded study courses, lectures, pageants and exhibits compose the usual program. For details write your denominational board.

Class Missionaries

At some time or other most of our present-day missionaries were members of some Bible class. In the class leadership and teaching the missionary motive should be emphasized constantly. We should seek decisions for life service just as we seek them for church membership.

Even though no member of the class has gone out as a missionary, every class may have a definite part in the support of one or more foreign workers. Some classes even support entire mission stations. The mission boards have made it possible for classes that can give as little as ten dollars a year to have part in some specific missionary enterprise through the station plan. Shares in mission stations are issued to the contributing class, which then feels a personal interest in the station chosen. Letters are received periodically from the missionaries at the station, pictures of the station activities may be obtained and descriptive literature distributed. Such definite missionary work, plus the regular mission study courses, will create a permanent, living interest in world-wide evangelism.

VII. SERVICE ACTIVITIES OF INDIVIDUAL CLASSES

No one class of women will be likely to engage in all the forms of service suggested here. Each class must study its church and community and decide for itself where it can best apply the teachings of the lessons to life situations. Every organized class of women, however, should engage in some Christian service—and should start serving as soon as organized.

An excellent example of what a class can do is found in the Christian Home-Makers of the Webster Groves, Mo., Baptist Church. This class was organized October 1, 1922. At the time of this report, one year later, thirty women were enrolled and the average Sunday attendance was sixteen. During this first year of their organized life here is what they did: conducted a series of home-making conferences, with addresses by competent authorities, these being open to the women of the community; contributed liberally to the church building and organ fund; visited new residents in their neighborhood; served dinners to the Men's Brotherhood; presented a lyceum course in connection with the Ladies' Aid Society and the Women's Missionary Union.

And here's another—a class of eight young women. Their service program includes sending flowers to sick members, visiting absentees, conducting department worship on occasions, planning special day exercises, supplying regular and substitute teachers to the school, attending preaching service in a body, supplying flowers for the altar, conducting home prayer meetings, sending clothing to needy families, coöperating with the community Daily Vacation Bible School financially and

with workers, mission study and mission offerings.

According to their pastor, the Women's Class of the Arlington Christian Church, previously mentioned, has been a mighty factor in the church's growth from 129 to 335 members in less than two years. This class took a religious census of their community, conducted a Sunday afternoon visitation, assisted in gathering news for the church paper, helped distribute the paper, supplied substitute teachers for the church school, produced an original play, "Our Village School," purchased a baptismal suit and hymn books for the church and financed a church school picnic. In addition the class President has served both as missionary superintendent and adult department superintendent for the school. "I can count on this class," continues Pastor Burton L. Hoffman, "for any task that presents itself."

These classes are not unusual as far as the members are concerned—they may be considered in all respects typical women's Bible classes—except one: they have the broader vision of the ultimate purpose of Bible class study.

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Also free leaflets from your denominational boards, and leaflets from state and International S. S. Councils.

QUESTIONS FOR DISCUSSION

1. In what way is your class serving
   (a) Its members?
   (b) Its school?
   (c) Its church?
   (d) The home?
   (e) The community?
   (f) In a world-wide way?
2. If your class is not serving, why not?
3. List some unmet needs in your church and community. To what extent can your class meet them?
4. Suggest some forms of service that can be done better by all the women's classes joined into a council than by the individual classes?
5. What holds women to a class best, eloquent lesson presentation or a worth-while service program? Why?

Chapter X

BUILDING CLASS MEMBERSHIP

IN the departmental plan of organization the Vice-president has a very definite and most important task to accomplish—bringing in new members. Too often this office is considered a sinecure and a good worker is lost to service. The Vice-President should aim to make the initials of her office, V-P, mean, "valuable person," and not "very poor" as is so often the case.

I. QUALIFICATIONS OF THE VICE-PRESIDENT

In general, the Vice-President should have the same qualities of leadership as the President. Her work should be characterized by a spirit of strong, quiet perseverance, backed by an attractive personality. She must be convincingly friendly and should make a spirit of genuine welcome and a feeling of cheer fill the class room.

II. DUTIES AS CLASS RECRUITING OFFICER

Sunday Morning Welcome

The Vice-President should be the first person present at the Sunday morning class sessions, so that she may welcome strangers and also give the hand of fellowship to the regular members as they arrive. If the

class is a large one, she may use several assistants, stationing one or more at the various entrances to the school assembly room and the class room. The first impression made upon a visitor is often the means of winning her for a member. If that impression is unfavorable, the woman may be lost not only from the class, but also from the service of Christ. This phase of the class work should under no condition suffer neglect.

Making the Members Acquainted With Each Other

The Vice-President should seek to make every woman present acquainted with every other woman. One large woman's class has a reception line of women who are assistants to the Vice-President. These women are on hand to greet members, new and old, each week. Every class can have at least one member in the class room or at the general school entrance to act as a welcome committee.

Special attention should be given to this phase of class work at the close of the session. At that time an observer will see something like this happen: after the closing prayer, there will be for a moment an appearance of general commotion—women moving around, shoving chairs, etc. This apparent chaos will then gradually resolve itself into a number of groups drawn together by some common interest. Outside of these groups there will usually be several individuals who either because of timidity or because they are strangers will be left by themselves. The Vice-president and her assistants should be on the lookout for those women and see that they are directed to one of

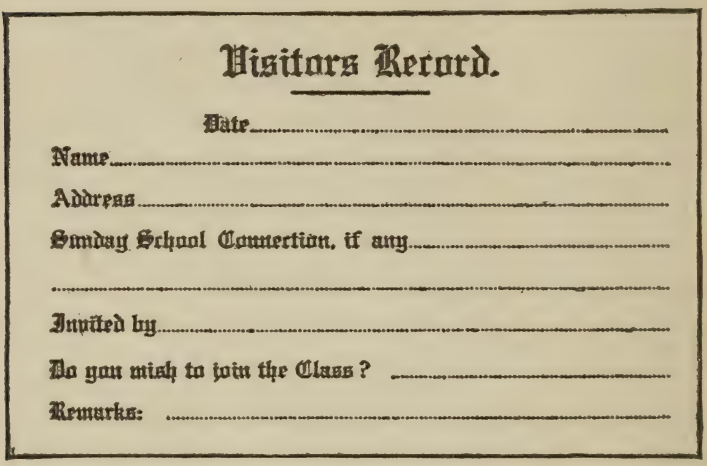
the groups or are engaged in conversation by assistants during the few social moments that remain before church service. The final impression must be equally favorable with the first impression. *To gain members a class must show itself friendly.*

It is more difficult for all members to know each other in large classes than in smaller ones. Some classes solve the problem by furnishing each member a large celluloid button upon which her name is written. Between sessions the buttons are filed on boards—easily accessible to the women as they arrive at the class room. This makes it possible for the members to call each other by name—quite a step in itself toward more informal fellowship.

Follow-up of Visitors

Every visitor who attends class should be "followed" with a view to making her a regular attendant. It is the duty of one of the Vice-President's assistants to secure the names, addresses, whether married or single, in business, school or home, etc., from all visitors who attend. If a visitor is permanently located in the community, every effort should be made to turn her into a regular member. During the week following her first visit to the class, a card or letter should be mailed, stating that the class was glad that she met with them on the preceding Sunday, and expressing the hope that she liked the session well enough to return the following Sunday. The letters should be followed by phone and personal calls until the prospect either joins the class or some other class or moves out of town. If the visitor is a transient, the card or letter should be sent her anyway. Some classes mail all visitors a

copy of the class bulletin or paper for two weeks following their visits to the class. Such visitors usually carry the story of the class and its methods back to their homes and their own classes.



Visitors Record.

Date.....

Name.....

Address.....

Sunday School Connection, if any.....

.....

Invited by.....

Do you wish to join the Class? .....

Remarks: .....

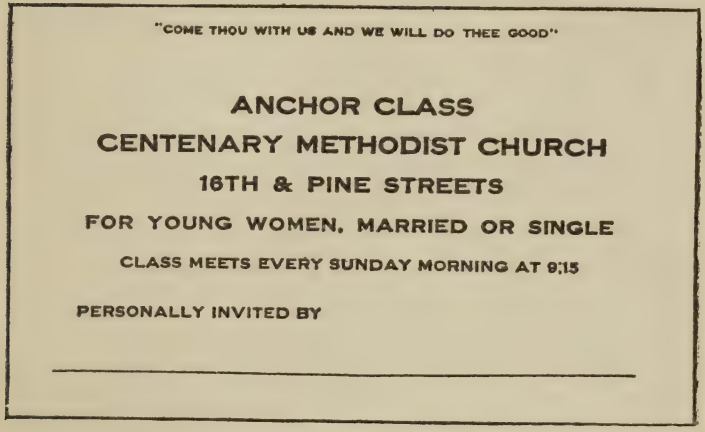
FIGURE 1—VISITOR'S ATTENDANCE RECORD: TURNED OVER TO VICE-PRESIDENT BY THE CLASS SECRETARY

III. RECRUITING METHODS

While cards, letters, phone calls, circulars, posters and paid advertisments are important in class recruiting, as will be pointed out in the chapter on publicity methods, the surest method of building class membership is by the personal touch. It is impossible for any one officer to make all the calls required. The Vice-President must have a large corps of assistants to help in the work, and also the complete coöperation of the entire class membership.

The "One-at-a-Time" Plan

Wishing that the class had a large membership does not bring in members; neither does complaining that the women will not come out. There is just one way to get women into the class—*go and get them.* By the "One-at-a-time" plan, first described by Marshall Hudson,[1] it is possible to build up the class membership


"COME THOU WITH US AND WE WILL DO THEE GOOD"

ANCHOR CLASS

CENTENARY METHODIST CHURCH

16TH & PINE STREETS

FOR YOUNG WOMEN, MARRIED OR SINGLE

CLASS MEETS EVERY SUNDAY MORNING AT 9:15

PERSONALLY INVITED BY

_____

FIGURE 2—A CLASS INVITATION CARD

more quickly than by any other method, and yet no one member will be overworked. By this plan attendance is more easily maintained—the members who are brought in come to stay and to work.

When using the "One-at-a-time" method, the Vice-President is what an officer should be—the director. At least two-thirds of the class members should be at the disposal of the Vice-President for recruiting. These members are divided into teams of seven women

[1] Hudson, "The 'How' Book."

each. The other third of the class is divided in the same way, but is under the direction of the class attendance maintaining officer whose work will be discussed in the following chapter. These two officers, the Vice-President and the Visitor, should work together, alternating groups, so that all members will work on prospects for part of the time and on old members for part of the time.

To each team is assigned each week the name of one woman whom it is desired to bring into the class. Each member of the team is assigned one day on which she is to visit her group's prospects. One woman will call on the prospect on Monday, another on Tuesday, another on Wednesday and so on through the entire week.

Note now the probable psychologic effect on the prospect. On Monday a class representative calls on her at her home or at her place of business and merely introduces herself and extends the invitation to visit the class. On Tuesday another member will call or phone and extend her invitation. On Wednesday the prospect will probably tell her third visitor that two others have already been to see her. Let that pass; don't say, "Yes, I know it, and there will be three more here during the week." By Thursday the prospect will become visibly impressed and may even remark that the class must be pretty much alive; then again the prospect may become irritated. Don't show that it has been noticed; and *don't argue;* just leave the invitation.

By Saturday the prospect may be willing to say that she will "come out to-morrow if I get up in time."

Don't become elated; this may merely be said to get rid of the visitor. The final clincher is the Sunday woman, who calls for the prospect about an hour before class time and will very likely find her asleep. When awakened, she will probably say that she would come if she were dressed. Then just remark that she has a whole hour to dress and that you are there to bring her to class and will wait for her. Nine times out of ten the class will get the prospect.

If with all the efforts of the group you fail to get the prospect, what then? Give her up? Not much! The next week a second team goes after her and another the following week if necessary, until she is reached or it is definitely known that she will not attend.

If the class is small that need not deter the Vice-President from using the plan. If only seven women are available, change the order of going after the prospect the second week. Let the Monday woman go on Wednesday, and so on. In most cases you will have gotten your prospect by the end of the second week or she will have moved out of town. The great beauty of this plan is that it requires no more than fifteen minutes of a busy woman's time, one day a week, as the visits are not intended to be lengthy social calls.

Having secured the prospect, assign her at once to a group and let her go after some other woman; she will enjoy giving some one else the same medicine she received. Gradually as the membership increases, more groups will be at work and the class will grow correspondingly.

Now isn't it reasonable to suppose that by working this plan consistently each group could win at least one new member each month—only one-fourth of those they go after? That would mean an increase of *one hundred and seventy per cent* in the class membership in one year! What class is increasing at that rate under the haphazard, artificial methods of stimulation so frequently used? To the leaders who work in spurts this plan may seem very slow in producing results. To such we say, "Just give it a trial for three months and then judge its value. This plan has been successful wherever *worked.*"

Contests

Contests may often be used to increase class attendance, but unless they are based on sound attainments, they may actually do more harm than good. Often in class contests points are allotted on a basis of new members, visitors and punctuality. At the end of the contest the side receiving the most points is usually treated to a banquet by the losers.

Such a contest will bring in large *numbers during the period of the contest,* but when the artificial stimulation ends, most of the new members (?) begin to drop away. Oh, yes, such members can be held by a continuous plan, such as the "One-at-a-time" method—but why not use this method from the beginning? The same amount of effort properly applied will secure more permanent results than an "attendance contest" of this type. Too often contests such as these are an end rather than a means to a bigger end. They frequently tempt classes to bring in visitors merely to swell totals, and are often sources of dissatisfaction.

There are, however, legitimate ways in which the competitive instincts may be utilized to build up class attendance—by making the contest points represent accomplishments of permanent value. The "Four-Square" Adult Bible Class Campaign, promoted by the International Sunday School Council and by the state councils, is an almost ideal attendance campaign in contest form. This campaign may be used by one class against another, by the classes of one church school against the classes of another school, inter-district or inter-county. It may be used by classes of all sizes, as scoring is on a percentage basis.

In the "Four-Square" Campaign, five points credit is awarded for each per cent increase in enrollment, based on certified, pruned enrollment decided on at the start of the campaign. Twenty credits are awarded for the first sixty per cent of enrollment present, and two per cent for each additional per cent over sixty. *Visitors do not count*—no advantage is gained by inviting entire classes from other schools not in the contest to visit the class during the contest—a practice quite common in the old-style contest. One credit is given for each per cent of the enrolled membership doing at least one-half hour of definite Bible reading or study, three credits for each per cent of enrollment attending at least one church worship service since the previous session of the class, and ten points for each one per cent increase in church affiliation of class members.

It will be seen that every member brought into the class just to earn points for enrollment and attendance becomes a decided liability unless she also does some Bible study and attends preaching services. These fea-

tures, which represent highly desirable attainments, are the ones which safeguard the class from the objectionable features of so many contests.

Appeal to Pride

Some classes adopt slogans as incentives to continued effort. "Beat last week" or "Beat last month" are frequently used. A small class in a small Missouri town developed until it has an attendance of several hundred each week, just by this continued emphasis on surpassing the previous month's record.

Special Drives

Special "drives" for members do create temporary enthusiasm and have their place in the scheme of class activities. Such "flashes" should never be allowed to take the place of steady, determined effort on the part of the vice-president and her assistants.

An annual reception to all the women of the community, or all the mothers of the community, or all the young married folks of the community is a splendid means of making them acquainted with each other and with the class. A live speaker and some good entertainment and refreshments are provided; the class officers make talks telling what the work of the class means to them; the Vice-President and her assistants are on hand full force and extend personal invitations to join the class. Such a reception usually puts the class in touch with a number of new prospects who should be followed definitely according to the regular class plan.

Annual students' receptions are held each autumn by a number of live classes, and serve to line up those

students from out of town who are attending school and college in the city where the class is located. This reception not only brings a large number of students into the class, but may be turned into real service by making strangers feel less strange during the first few weeks away from home.

Anniversaries of the class organization offer opportunity for special effort to secure the attendance of all

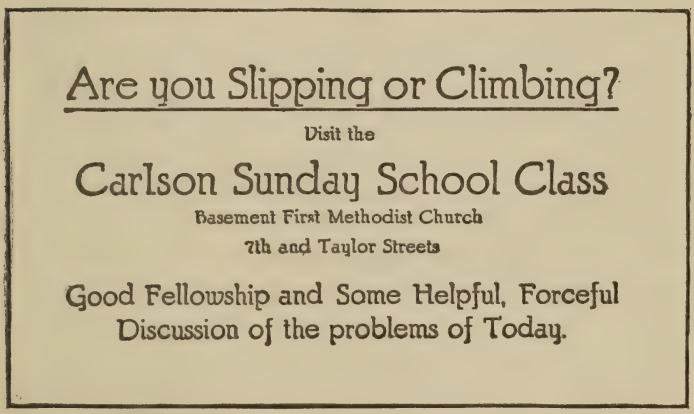


FIGURE 3—ANOTHER CLASS INVITATION, INTERESTING AND DIGNIFIED

former members of the class, and those who have been irregular, for a home-coming service. A class reunion of this nature may be made genuinely inspirational. Usually classes hold anniversary celebrations at intervals of five to ten years.

Mother's Day also lends itself very well to special attendance effort. This is an ideal time to go after the mothers of the church-school pupils, and to encourage the formation of either permanent or temporary parent discussion groups.

Miss Jessie Burrall, in her unusual work with women, has made large use of special drives. One of the favorites in her classes is Twin Sunday. On the Sunday set every woman must bring a "twin"—some one who does not attend any Bible class. The "twins" are given special recognition, and the lesson usually has an application to this special situation. It is surprising what enthusiasm has been developed when this device has been used in the right spirit.

A variation of this plan is usually used by Miss Burrall's classes on the Sunday nearest to Valentine Day. Every woman is then expected to appear with a "valentine"—another woman not a class member. Those bringing "valentines" are presented with special favors and participate in a special "valentine" party after the meeting.

The animal plan described in the following chapter may also be used in building class membership.

IV. SOURCES OF PROSPECTS

The immediate families of the class members may well be the starting point in a campaign of membership increase—the sisters or mothers who are not actively engaged in religious work. Class recruiting efforts will then naturally extend themselves to the homes of the pupils in the church school. The women's classes should be vitally interested in winning the mothers to their classes—or in organizing special classes for them if it seems desirable. All too few mothers of the pupils in the primary, junior and intermediate departments are connected with the school.

The church membership should also prove a fruitful

field for a membership harvest. Fifty per cent is probably a fair average of the number of church members who are in the church school—considering both the workers and mere attendants. An examination of the church clerk's records will show the Vice-president that here alone is a task to challenge the best efforts of the class.

Visitors to the class and at the church preaching services are always possible prospects. The Vice-president will find it worth while to have assistants at both the morning and evening preaching services to meet such strangers as may be present, and to give them an invitation to attend the class.

After the home base has been thoroughly fortified, the class will want to extend its recruiting into the community. A religious census of the community will reveal a veritable host of unreached folks, many who at one time were active church workers. The class will probably find it desirable to coöperate with other classes in the community, or with the churches in conducting a community canvass.

Some classes find it advisable to divide the community into districts and to place an assistant Vice-president in charge of each one. This district Vice-president watches for new families moving into her neighborhood, and takes early opportunity to call on them and invite the members to the class and to the church school. If new women who move into a new neighborhood are seen at once, the possibilities of securing active workers are greatly increased. See them at once, before they get out of the church attendance habit.

V. SEASONS FOR INGATHERING

Every class should be at work every week of the year according to a consistent plan of recruiting. However, there are certain seasons when special, more concentrated effort to bring in those not connected with the class can be made to advantage.

Autumn is a highly desirable time to put forth special recruiting effort in connection with the annual class or school rally day. It is then that people have returned from vacations; it is then that many women make plans for winter study and other activities; it is, in a sense, a settling period, in contrast to the more or less informal inactivity of the summer. The class can use this season to bring back its old members and also to interest new ones with the appeal to come in now at the very beginning of the new class year. This is an excellent time for the class to offer new study courses of timely interest and to advertise them widely, urging folks to "start now so as not to miss any of the studies."

The pre-Easter period is another special season when extra emphasis may well be placed on membership increase. At that season the thoughts of practically all Christendom are turned toward Christ and the church. Many churches are holding special Lenten services. People are more receptive to a presentation of the claims of any religious body. The class can, if it will, ride in on the crest of this popular wave of religious sentiment.

In like manner, Christmas may be a season of special ingathering—and Thanksgiving, too. Mother's Day has already been mentioned.

VI. USING THE NEW MEMBERS

Recognition of New Members

Many classes hold monthly recognition services for new members—dignified services of just a few minutes' duration. Such recognition need include only a few words of welcome from the President or Vice-President to make the new members feel at home, and to make them acquainted with the other women of the class. There should also be a brief ritual or outline of the purpose and aims of the organization. At this time the class pin and class literature should be given the new members.

Importance of Putting New Members to Work

Work is necessary to create and keep up the interest in the class. The new woman should be made to feel that the class can do her good and that she, in turn, can, through the class, be of service to the Kingdom. New members should be assigned to definite work on recruiting teams or as assistants to class officers, always placing them in congenial positions. Many a woman has been lost to Christian service just because she has been brought into the class and permitted to wither. Any recruiting plan which does not *utilize* new members will certainly fail.

Wearing the Emblem

The importance of wearing the class pin should be stressed. The denominational class pin or the international organized adult Bible class emblem establishes a bond of fellowship between Christian women who meet as they travel about the city or as they visit

other communities. Wearing the emblem helps advertise the class as well as the organized Bible class movement. It gives one the feeling of reality—of belonging to a truly substantial organization.

VII. THE VICE-PRESIDENT AS ACTING PRESIDENT

The Vice-President should be as familiar with the work of the class as the President herself. She should have a brief conference with the President at least once a week in order to keep in close touch with all of the latter's plans. It is, of course, the duty of the Vice-President to preside at the class sessions whenever the President is absent. It is doubly important, therefore, that the Vice-President be a regular attendant. Sometimes the President may be forced to be absent from class, and not have opportunity to notify the Vice-President, who must then be able to step into the breach and conduct the class sessions without break. Whenever possible the Vice-president should be given advance notice that she will be expected to preside.

In the event of a prolonged absence of the President, due to sickness, absence from the city, etc., the Vice-President should relieve the President of routine duties without special notice. The importance of regular conferences between these two officers is thus readily seen. With a live Vice-President there is no need for the class work to stop during the absence of the President, nor for the burden to be thrown upon the Teacher.

In business meetings the Vice-President may often be called upon to preside when the President wishes to speak on a motion. It isn't good parliamentary practice

for the chairman to speak for or against a motion from the chair.

VIII. THE VICE-PRESIDENT'S RECORDS

Carefully kept records are of invaluable assistance to the Vice-President. She should record the names and addresses of all visitors and other prospects; dates of calls, letters, phone calls and personal visits; records of results secured by her several teams; and records of all prospects who join the class. Such records will enable her to follow up her prospects effectively and to make comprehensive reports of the work done by her department. If such records are available, a new Vice-President will find his path much smoother. The attached forms, Figures 1 and 2, are some that have been used by class vice-presidents to good advantage.

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QUESTIONS FOR DISCUSSION

1. To what extent is the office of Vice-president an active office in our adult Bible classes?
2. How can the class make a favorable impression on prospective members?

3. What factor would you consider most important in building class membership?

4. Do you believe the "One-at-a-time" plan practicable in building a women's Bible class?

5. Should the women's class use the contest method to build attendance? Give arguments both for and against.

6. To what extent are our adult Bible classes reaching their possible prospects? Can the present situation be improved? How?

7. What successful methods of recruiting has your class used?

8. Do you see any value in a recognition service? Plan a brief service for use in your class.

Chapter XI

KEEPING THE MEMBERS COMING

CLASSES often make strenuous efforts to secure new members, and then when they have them, they forget all about them. The holding of these members is of even greater importance than getting them. For this important work the class Visitor is responsible.

I. THE CLASS VISITOR

Persistence, tact and personality are the outstanding characteristics of the successful class Visitor. She should be able to distinguish between real reasons given by absentees for failure to attend class and mere excuses. She will not give up attempts to bring back absentees until convinced that there is no possible chance of getting them back. She should remember that "feelings" are tenderest in the Bible class, and deal tactfully with every situation. Furthermore, for this office the class should select a woman of strong social instincts—who likes women and is liked by them—who will take time from merely worldly pleasures and make it a point to establish as many contacts with class members as possible. Jokingly speaking, the Visitor is the class truant officer, who brings members back into the fold by creating a new and deeper love for the class.

II. FACTORS IN MAINTAINING ATTENDANCE

Program

The class program is perhaps the greatest factor in maintaining attendance. Advertising, personal solicitation or personal friendship may bring a woman out once or twice, but she will not keep coming if she is not given something worth while when she attends. The study course must be appealing, the teaching vital, the session sparkling and progressive, the fellowship genuine and the motives of the class lofty and service-culminating.

Be Interested in Absent Members

A regular follow of all absentees is absolutely necessary if the class attendance is to be maintained at a proper level. An absence should never go unnoticed. The Visitor will use various methods of making her follow, using her best judgment as to what method to use on the different individuals. At least a post card (personally written, not a printed form) should be sent to the absentee during the week following her first absence. This should carry a greeting from the class, regrets at the absence and the hope that nothing serious is wrong, and that she will be out the following Sunday. If the absence continues, a personal letter should be sent the second week. No absence should continue for more than three weeks without a personal call from the Visitor or one of her assistants. Such a call is much to be preferred following the second absence. The telephone will be frequently used, as occasion warrants.

Unless it is definitely known that a member can

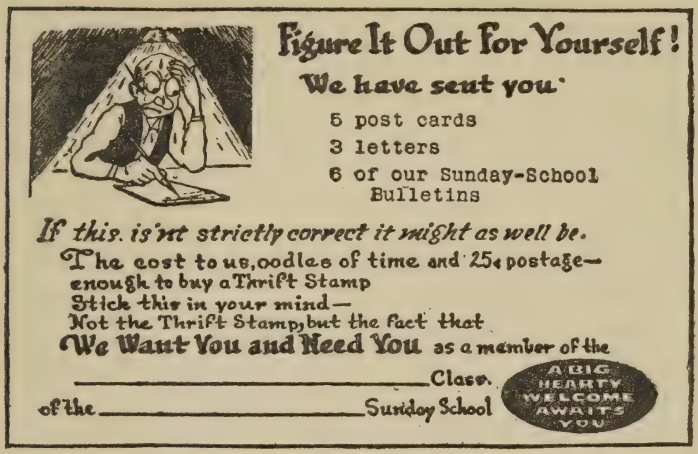

FIGURE 4—EXAMPLES OF POOR FORMS OF STOCK POST CARDS. THEY LACK BOTH DIGNITY AND COMMON SENSE AND HAVE A POOR PSYCHOLOGICAL EFFECT UPON A RECIPIENT

be present only every other Sunday or the like, it should be assumed that absence is due to illness or other serious reason, and a strenuous effort should be made to determine what that reason is. In case of serious illness many classes send flowers. Unless the class shows some concern about its absent members very

FIGURE 5—THIS STOCK CARD IS MUCH MORE SUITABLE FOR USE BY A WOMAN'S BIBLE CLASS THAN THOSE ON PAGE 193. THE SAME CARD SHOULD NOT BE USED TOO FREQUENTLY

soon those members will show but little concern about the class.

Absentees should be kept informed regarding the class work. If the class issues a bulletin, a copy should be mailed to every absent member. This may be done under the Visitor's own direction or, as is suggested in a later chapter, by the Librarian. During mission study courses it is possible for the Visitor to tie up her work to the teaching by using reminder post cards

showing views of the mission field being studied. Such cards are supplied by the mission boards at very reasonable prices, and offer opportunity for a desirable variation from regular cards.

The wits of the Visitor will be greatly taxed in the case of some members who have supposed reasons for non-attendance. All delinquents should be urged to state frankly the reasons they do not attend. The Visitor should impress on them the importance, both to themselves and to the class, of a closer affiliation. She should invite criticism and also suggestions, pointing out that only in this way may the class hope to improve. In the majority of cases the only "reason" that a member can give is that she sleeps late on Sunday mornings or that she "goes to the river." An early rising visiting staff can easily remove the first-mentioned cause of absenteeism at any rate.

To carry on her work with promptness and thoroughness the Visitor needs a large corps of assistants. She will advise the entire class of her plans, and use at least one-third of the members in definite visiting service, following the "One-at-a-time" plan outlined in Chapter X.

Rally Days

Rally Day, Women's Day, Anniversary Day, Mother's Day and Children's Day are splendid opportunities for the Visitor to take advantage of the timely element and should enlist the entire class membership to secure a banner attendance. No rally day efforts will, however, be worth the time taken to promote them if efforts are not continued after the actual rally day has passed. A special drive will bring out

many irregular attendants, but a sound program plus consistent and persistent effort is needed to maintain permanently a healthy attendance.

Contests

If not overworked, contests are sometimes useful in maintaining attendance. If the class is divided into

FIGURE 6—ANOTHER SATISFACTORY STOCK POST CARD WHICH PROVIDES AMPLE SPACE FOR INDIVIDUALIZING BY WRITING A SPECIAL MESSAGE

more or less permanent groups, the competitive spirit can be aroused by featuring the records of the groups.

The "Four-square" Bible Class Campaign described in Chapter X is planned more particularly for *using* members already in the class than for getting new members. In contests between classes at least sixty per cent of the enrolled membership must be present

before *any* credit is given. This contest plan places a premium on superficial attendance increase.

Miss Jessie Burrall has injected an element of fun into attendance maintenance in her zoo plan of organization. The class is divided into groups (they may be the One-at-a-time-plan groups). Each group choses a name such as Happy Hippos, Terrific Tigers, Elated Elephants. These groups vie with each other in maintaining the best attendance standards.

The Anchor Class of the Centenary M. E. Church, St. Louis, varied this plan, after having used it successfully for a year, by naming the groups after noted Bible women. Later the plan was again changed, the class being divided into four sections or "corners" each being designated by colors. The experience of this group of women brings to mind an important principle—methods should be changed from time to time to maintain interest.

Novelty Plans

One class of women passed to each member a capsule containing the name of some other woman of the class toward whom she was to act as a secret "pal" during the following six months. The member whose name was drawn was to be a special subject of prayer, and was to be looked after in every possible way in order to maintain her interest in class work. At the end of six months the names drawn were revealed and capsules containing new names prepared. Such a plan has much to recommend it—cultivation of friendships, greater interest in class work and the psychological reflex upon the members themselves.

III. PRUNING THE MEMBERSHIP

Some classes practice dropping absent members after four consecutive Sundays' absence. Usually this is done so that the class "average" may be kept up. Apparently a high class average *on reports* is of more importance to those classes than a high average *in lives.*

When a woman joins a Bible class that woman is a definite class responsibility and does not cease to be one when she has been absent four weeks—or forty weeks. In this writer's judgment a woman's name should be removed from the active class membership rolls when she becomes an active officer or teacher in the church school, when she moves from the community, when she joins another church or class, or when she dies. Even the woman who says that she will not come may often be reached after her case is carefully studied and understood.

Our classes need more and more to get the life viewpoint in membership problems. Who knows but that the removal of the name of a woman who should be active in Christian life from the class rolls may not be cutting off her chance of eternal life? Who knows that some other Christian influence will bring about what the class failed in doing? If such influence does not reach her, what excuse can the class give for deliberately repudiating a responsibility for the sake of a superficial "record"?

IV. STIMULATING PUNCTUALITY

Nothing disturbs a class session more than the entrance of tardy members. The Visitor in coöperation

with the President and Secretary should strive for one hundred per cent punctuality.

The achievement of this aim again depends upon the school and class program. If the opening service is vital and interesting, the members will be likely to

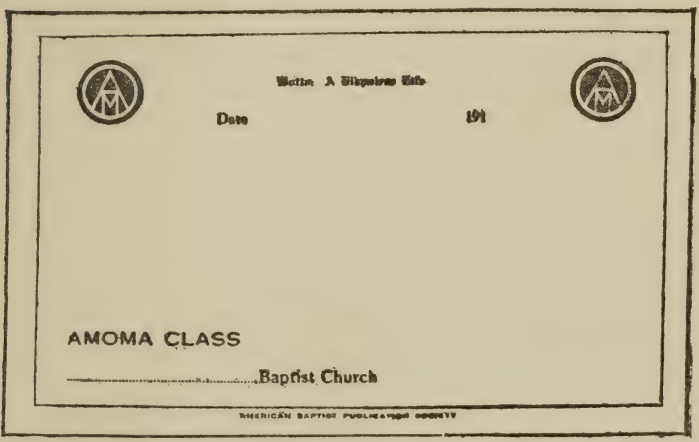

FIGURE 7—A DIGNIFIED CARD IN KEEPING WITH BEST ADULT CLASS IDEALS. THIS CARD MAY BE USED INDEFINITELY—IT IS VIRTUALLY A LETTERHEAD ON A CARD

attend—if uninteresting, no artificial stimulants will result in any permanent good.

V. MEMBERS WHO MOVE AWAY

The class should not lose interest in its members when they move from the community. The Visitor should find out if possible where the member is moving and give her a letter of introduction to the corresponding class or Pastor of the church of the same de-

nomination in her new home community. It is desirable that she also write to the Pastor himself, so that the member may quickly take her place in religious work in her new home. It is very easy to get out of the habit of church school work when moving to a new community. The class's responsibility in seeing that its members are in active service does not cease until the new organization has been notified that a new worker has moved into their neighborhood.

VI. THE VISITOR'S RECORDS

Like the other officers of the organized class, the Visitor will keep records so that she and the class may be informed regarding the work of her department. She will want a card record of the names and addresses of all members. On this card should be provided spaces for recording the absence of a member on any date, and for noting the methods used to follow her. Such a record may be as simple or as complicated as the Visitor desires. A standard 3″ x 5″ ruled card is all that is needed. Write the member's name, home and business address, and home and business phone at the top. When the member is absent, note that fact with the date, then follow with entries showing the date on which cards were sent, letters mailed, phone calls, personal calls by self or assistant and assistant's name.

Excuses given by the absentees should by all means be noted. When you know excuses in advance, it is easy to overcome objections as they are brought up.

The Visitor should also keep individual card records of the work done by her various assistants, so that she

can give encouragement as may be needed. Plain cards may also be used for this purpose—the assistant's name at the top, and her assignments showing the result of her effort noted below. The Visitor should expect definite written reports from each assistant regarding the definite assignments that have been given her.

It takes but little imagination to see the value of such records to the Visitor. The value to a new Visitor just taking up the duties is even greater, for she will have noted for her use the accumulated experience of the previous incumbent in the same office.

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QUESTIONS FOR DISCUSSION

1. Do you agree with the author's viewpoint regarding the dropping of names from the class roll? State why or why not.
2. How would you handle a member who said that she was just too busy on Sunday mornings to come out regularly?
3. What steps would you take to win to regular attendance a young business woman who said, "I work at such a pace during the week that I just feel that I must get out in the country for my week-ends?"
4. List some excuses you have heard from members of women's classes for not attending regularly. How can they be answered?

Chapter XII

CLASS RECORDS

I. THE CLASS SECRETARY

RECORDS bear the same relation to the Women's Bible Class as the thermometer to an oven, or the accounting system does to modern business. The class that does not keep accurate records is like a ship without its compass—it goes, but no one knows in what direction, nor at what moment it may hit rock and meet destruction. The class Secretary is a torch-bearer occupying an enviable position from which she may survey the work of the class, observe its trend and point out by definite facts, before the danger point is reached, where improvement may be made. By the light of her statistics she leads the class onward and upward to greater success.

The woman selected for the office of Secretary should be one who has more or less liking for secretarial work—not necessarily a bookkeeper, but one who has a love for statistics. The Secretary should see the value of comparative statistics—she should have an analytical mind that notes quickly how facts can be used for the best interest of the class. She should be able to compile comprehensive reports showing class growth. These reports to be of value must be accurate—no omissions due to absence. The Secretary should have a reputation for neatness; the class ought not to be ashamed to show its reports to any one at any time.

II. RECORDS STATISTICAL

The attendance record is the barometer of class progress. The Secretary should let nothing interfere with the keeping of accurate records of attendance at the Sunday sessions, at business meetings and at meetings of the class officers. If she is unable to be present at any class meeting she should satisfy herself that one of her assistants will be there to take care of her work for her. Records are valueless if incomplete.

No records should be kept merely for record's sake —record only the information that can be used. The minimum requirements should include number present, the names of those present, number and names of visitors, and a record of those present on time. Other information will be secured as the class finds use for it.

Securing Attendance

Methods of securing the attendance information vary in different classes. In no case should valuable time of the session be taken to conduct roll call. In small classes the Secretary will probably know all the members and can check off their attendance without bothering any one, names of visitors being secured from the Vice-President after class session. Many classes use printed envelopes (see Fig. 8) with spaces for name, address, lesson preparation, punctuality, preaching attendance and amount of offering, and, in the case of visitors, the home address and church. Each attendant receives and marks her envelope and deposits her offering. The Secretary receives these envelopes just as soon as the Treasurer removes the

offering, and secures an accurate count of the day's attendance.

INDIVIDUAL REPORT. Answer all Questions "Yes" or "No"

Department_____ Grade of Class_____

Teacher_____

Pupil_____

Address_____ Phone_____

On time?_____ Bible?_____ Amount of offering $_____

Have you a prepared lesson to-day?_____

Are you staying for preaching to-day?_____

FORM 80 BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN.

FIGURE 8—MEMBER'S INDIVIDUAL WEEKLY REPORT ENVELOPE

Secretary's Attendance Card _____ 19__

*Name*_____ *Christian*_____

*Home Address*_____ *Married*_____

*Business Address and Occupation*_____ *Telephone*_____

JAN.	FEB.	MCH.	APL.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.

ATTENDANCE—Days In Year:

_____

Form 14 American Baptist Publication Society

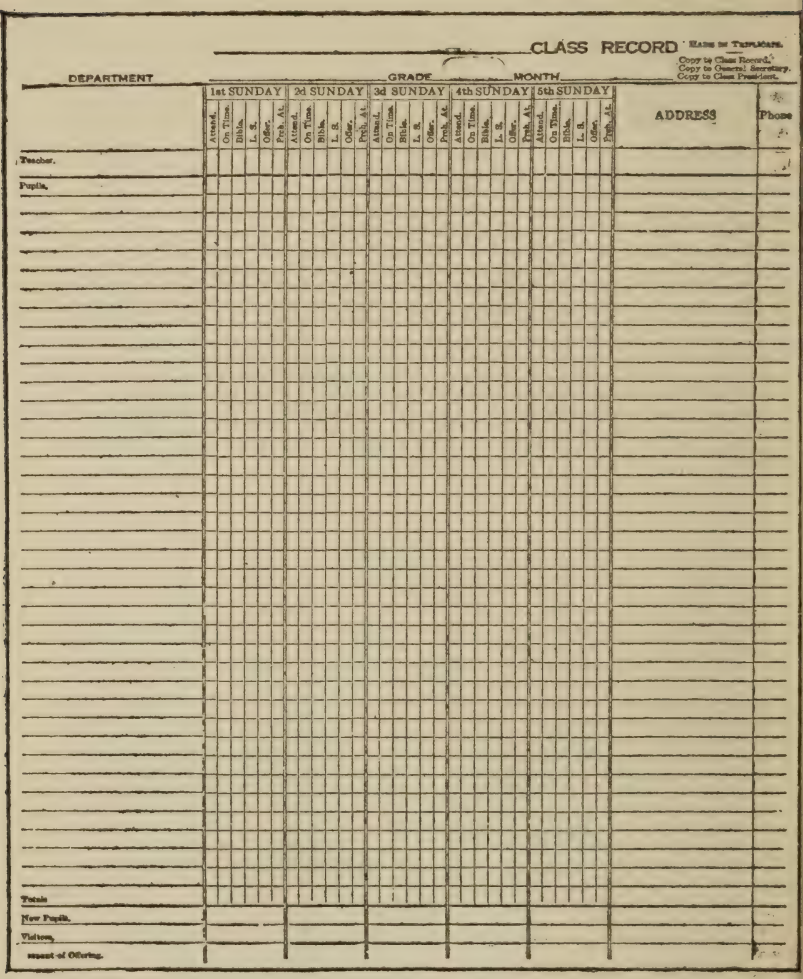
FIGURE 9—SECRETARY'S PERMANENT ATTENDANCE RECORD

Permanent File

All records obtained at the class meetings should be transferred to a permanent record. One of the very best is the card record (Fig. 9) published by the American Baptist Publication Society, containing space for recording the member's name, address, phone, business address, whether married or single, and whether a Christian, and space for one year's attendance. Such a record can always be kept clean of dead timber, all removed members being transferred to an "Old Member File." Classes using the "six-point" system, represented by Figure 8, will use the class card or class book illustrated in Figure 10 for their permanent records. Such records, faithfully kept, are an asset to any live class.

Records of Business Meetings

Accurate records should also be kept of the attendance of class officers at the officers' meetings, and of all the members at the regular business meetings. Does the class President *know* who is regular at the business meetings, and who is always on time? Does she know how often her officers have missed executive committee meetings? Does the Entertainer know what the average attendance is at business meetings, and who is regular? If she does, it will help her decide on the refreshments, and in making up a program. Records of business meetings indicate very clearly why certain class work is not developing as it should. These facts regarding these two important meetings can be presented to the class and will usually help bring about desired improvement.



CLASS RECORD

DEPARTMENT

GRADE

MONTH

Copy to Class Record.
Copy to General Secretary.
Copy to Class President.

	1st SUNDAY						2d SUNDAY						3d SUNDAY						4th SUNDAY						5th SUNDAY						ADDRESS	Phone
	Attend.	On Time.	Bible.	L. S.	Offer.	Prob. At.	Attend.	On Time.	Bible.	L. S.	Offer.	Prob. At.	Attend.	On Time.	Bible.	L. S.	Offer.	Prob. At.	Attend.	On Time.	Bible.	L. S.	Offer.	Prob. At.	Attend.	On Time.	Bible.	L. S.	Offer.	Prob. At.		
Teacher.																																
Pupils.																																
Totals																																
New Pupils.																																
Visitors.																																
Amount of Offering.																																

FIGURE 10—SIX-POINT LOOSE-LEAF CLASS RECORD SHEET; PROVIDES SPACE FOR THIRTY-SEVEN MEMBERS FOR ONE MONTH; ALSO FURNISHED IN CARD FORM (*Courtesy S. S. Board, Nashville*)

Enrollment Records

One of the most important records that the Secretary will keep is that of information about the class members. While each officer will keep some individual record pertaining to her own department, the Secretary will keep a complete record of all the information that she can secure, recording it on cards or on individual

ENROLLMENT RECORD—SENIOR AND ADULT DEPARTMENTS

Name _____ Occupation _____

Home Address _____ Phone _____

Business Address _____ Phone _____

Are you a Christian? _____ Are you a Church member? _____

If Church member, where is your membership? _____

If not Church member, what is your preference? _____

What experience have you had in Church activities? _____

Are you willing to be used for service in this Church? _____

What is your choice of service? _____

Date enrolled _____ Department entered _____

Class entered _____

Date left School _____ Why _____

New address _____

FORM 8A. BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN.

FIGURE 11—ENROLLMENT CARD; THE CLASS SECRETARY SHOULD HAVE A COPY OF THE ENROLLMENT RECORD

sheets in a loose-leaf book. (See Fig. 11.) Such a record should contain name, address, business and business address, home and business phone, married or single, living at home or boarding, hobby, activities preferred, and in the case of a new member, the church, class and town from which she has come. This information is valuable to all officers. The Teacher can base lesson activities on the facts shown by the record.

And so with the other officers. The Secretary should make every effort to keep this record absolutely up to date, for every officer will from time to time want this information, particularly that pertaining to addresses and phone numbers. An out-of-date record is really worse than none at all as it results in waste effort and waste postage.

Withdrawal Records

The reason for every withdrawal from the class should be noted on the member's enrollment card—it is dangerous to drop women who might be reënlisted in class work if effort were made. Should circumstances, home conditions, or the like make it necessary for a woman to discontinue regular attendance for a time, she should be classed among the extension members and ministered unto in the home through the class extension division.

Birthday Records

Many classes keep a chronological record of birthdays, and mail cards to the members on their birthdays. That plan is a splendid device for building class loyalty and a spirit of true fellowship, especially if the messages are personal rather than formal.

School Records

In many cases some records mentioned are kept by the Secretary of the church school of which the class is part. The class Secretary will coöperate with the school Secretary in every way to avoid duplicate effort.

Using the Records

Reports, no matter how complete, are of little value if just kept in the Secretary's record file. Using the statistics is two-thirds of the live Secretary's job. The weekly attendance record should be placed upon a blackboard ruled for the purpose and commented upon briefly by the Secretary; if comparisons are pictured in the form of graphs, a deeper impression will be made. Each member should receive monthly, or at least quarterly, a summary report from the Secretary showing the number of times present or absent, the number of times late, etc., with a suggestion that the record be improved or a word of commendation for a good record. Frequent summaries should be prepared for distribution, publication in the class paper, or posting upon the blackboard. The Secretary occupies a strategic position in the departmental scheme of organization; she can help her class greatly by rendering full coöperation to the other officers.

As soon as a new member is voted into the class, the Secretary should have her fill out an enrollment record. A card containing the information desired by the Teacher will be made out and given to her, as will also one for the Treasurer. A copy will also be made for the general secretary of the school.

Each week and as early in the week as possible the Secretary should see that the Teacher, President and the Visitor are given the attendance record of the previous week, including the names of all the absentees. These officers can then put forth their best efforts to bring back the absent members. The Teacher, President and Vice-President should also receive a list of visitors, so that they may follow them and try

Record for Quarter ending.....

Class.....Church.....

ENROLLMENT.

Number on roll at beginning of quarter.....

Number enrolled during quarter.....

Total.....

Number dropped from roll during quarter.....

Net enrollment at end of quarter.....

ATTENDANCE.

Total for quarter.....Average per Sunday.....

Averages per Sunday on six-point record system..... | Pr. | O. T. | B. B. | No. Od. | L. S. | Att. Pr. |

RELIGIOUS.

Number of professed Christians in class.....

Number of church members in class.....

Number of members of our church in class.....

Number of conversions this quarter.....

Number leaving class for other Christian service.....

FINANCIAL.

Total gifts for quarter.....Average per Sunday.....

Paid into our Sunday school treasury.....

Given to other causes (name them).

.....

.....

Record for Quarter ending.....

Class.....Church.....

ENROLLMENT.

Number on roll at beginning of quarter.....

Number enrolled during quarter.....

Total.....

Number dropped from roll during quarter.....

Net enrollment at end of quarter.....

ATTENDANCE.

Total for quarter.....Average per Sunday.....

Averages per Sunday on six-point record system..... | Pr. | O. T. | B. B. | No. Od. | L. S. | Att. Pr. |

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Number leaving class for other Christian service.....

FINANCIAL.

Total gifts for quarter.....Average per Sunday.....

Paid into our Sunday school treasury.....

Given to other causes (name them).

.....

.....

Record for Quarter ending.....

Class.....Church.....

ENROLLMENT.

Number on roll at beginning of quarter.....

Number enrolled during quarter.....

Total.....

Number dropped from roll during quarter.....

Net enrollment at end of quarter.....

ATTENDANCE.

Total for quarter.....Average per Sunday.....

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Number leaving class for other Christian service.....

FINANCIAL.

Total gifts for quarter.....Average per Sunday.....

Paid into our Sunday school treasury.....

Given to other causes (name them).

.....

.....

Record for Quarter ending.....

Class.....Church.....

ENROLLMENT.

Number on roll at beginning of quarter.....

Number enrolled during quarter.....

Total.....

Number dropped from roll during quarter.....

Net enrollment at end of quarter.....

ATTENDANCE.

Total for quarter.....Average per Sunday.....

Averages per Sunday on six-point record system..... | Pr. | O. T. | B. B. | No. Od. | L. S. | Att. Pr. |

RELIGIOUS.

Number of professed Christians in class.....

Number of church members in class.....

Number of members of our church in class.....

Number of conversions this quarter.....

Number leaving class for other Christian service.....

FINANCIAL.

Total gifts for quarter.....Average per Sunday.....

Paid into our Sunday school treasury.....

Given to other causes (name them).

.....

.....

RECORD FOR THE YEAR ENDING.....

Class.....Church.....

Enrollment beginning of year.....

Additions during year.....

Dropped during year.....

Net gain during year.....

Present enrollment.....

Conversions during the year.....

Number joining our church.....

Number going out for other Christian service.....

Total gifts for year.....

To Sunday school treasury.....

To other objects.....

Average per Sunday for year.....

.....

President.

.....

Secretary.

.....

Treasurer.

Write on the back of this sheet the names of those going out of the class during the year for other Christian service, stating the kind of service and where.

FIGURE 12—A COMPREHENSIVE CLASS REPORT SHEET PROVIDING SPACE FOR QUARTERLY AND ANNUAL REPORTS (*Courtesy S. S. Board, Nashville*)

to make regular members out of them. If the class publishes a class paper or uses space in the church bulletin or local papers, the Secretary will consider that a fertile field for her endeavors. She should see that the Reporter is furnished with attendance facts for each Sunday, and also comparative statistics for publication. Some classes run a tabulation in their class papers which shows the attendance for the previous Sunday compared with the same Sunday one year before, the average attendance to date and for the preceding year, the number on time, visitors, number who study the lesson, contributors and amount of offering. In some classes the Secretary furnishes the Reporter a monthly list of those attending every Sunday during the month. These names are published as an honor roll. A list of the daily Bible readers for the month is also stimulating. Such facts simply bristle with interest not only to the members, but to visitors and others who receive the class publication.

The good Secretary will have all this information handy, for use at any time that she may be called upon to furnish it. She will be called upon regularly for class records to be incorporated in complete records of the church and the church school, and for the statistical report of denominational district and state associations, and that of the district or county Sunday School Council. These statistics should be complete and correct or they are of but little worth.

III. RECORDS HISTORICAL

By "historical records" are meant minutes of meetings, records of special occurrences and the like. The

Secretary should keep complete, though not necessarily voluminous, records of every class meeting. First, of course, will naturally come the regular class business meetings. Secretaries sometimes make the mistake of attempting to record almost verbatim all discussions of such meetings. Nothing will tend to make a Secretary discouraged more than the laborious effort of keeping such a record. The purpose of the class minutes is to record *class action.* Discussion leading to such action is rarely of sufficient importance to be included in the minutes of a class business meeting. All that is necessary is a brief record of the motion as stated, with the name of the mover and the seconder if desired, and the action taken by the class.

Similar brief records should be kept of the Sunday morning sessions. In those meetings there will be very few motions to record, but there will be other business worthy of note. Attendance should be recorded and also the weather. Brief mention should always be made of talks by special speakers, and even the regular lesson subject might be given.

Officers' meetings differ from business meetings, in that there is little formal business, but considerable discussion. The Secretary should record the substance of all discussion taking place, but as cautioned previously should not attempt to give a lengthy account of every point.

The Secretary will virtually be a class historian. Her minutes will in many respects check her statistical records. The minutes, if properly prepared, will show just what the class has done at such period of its history. All special events will be mentioned and briefly written up. Copies of the constitution and by-

laws, programs of class services of a special nature, and of class entertainments will be preserved, not only as mere history, but so that the past may be a guide for the future.

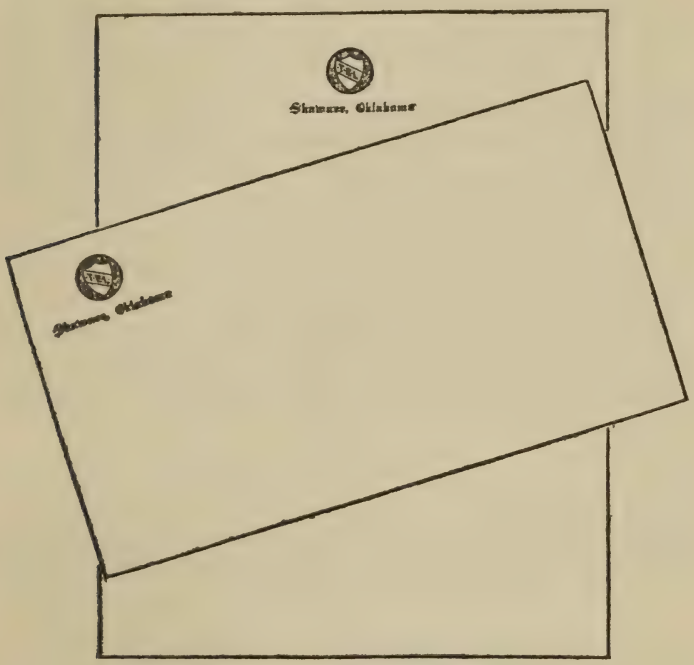

FIGURE 13—WELL-DESIGNED CLASS STATIONERY

IV. CLASS CORRESPONDENCE

While some of the details in connection with the record keeping should be delegated to assistants, the class correspondence will usually be handled by the

Secretary herself. Unless the class is so small as to have but a few officers, the Secretary will not send out notices of meetings nor conduct direct-by-mail recruiting campaigns. The Visitor, Vice-President, Entertainer and Reporter will carry on most of the correspondence *within the class.* In case of necessity, the Secretary will, of course, coöperate with all other officers to the limit of her time and ability, but she should not be expected to handle two officers' work at one time. Local conditions may make some changes advisable, but on the whole it will be best for the Secretary to confine her efforts to records and *outside correspondence.*

If the class can afford it, it will find that class stationery printed with the class name, address, motto, emblem and the officers' names will prove a splendid investment. This might even be furnished to class members for personal correspondence as a class advertisement.

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QUESTIONS FOR DISCUSSION

1. How may a class use its records to good advantage?
2. In what ways may the Secretary render effective coöperation to other class officers?
3. How would you rank the Secretary among the other officers from the standpoint of comparative importance of her office? Explain.
4. How can the Secretary present her reports so as to secure attention and make a lasting impression?

Chapter XIII

CLASS FINANCES

I. THE TREASURER

UPON the class Treasurer rests not only the responsibility of collecting money, but of stimulating a right attitude toward giving. In promoting the grace of liberality she will appeal not primarily to class loyalty or loyalty to a special cause being fostered, but rather to the woman's sense of duty—her obligation to God, who has given her all that she has. Regular and systematic giving, *with the tithe as the minimum* for religious purposes, should be the Treasurer's ideal for each member.

Qualifications

For the office of Treasurer the class should select a woman largely because of her outstanding business ability. Here, of all places, it is important that business methods be used to bring results.

It is only by using tact that the Treasurer will be able to encourage regularity and liberality. She must know how to approach the members who think that their incomes are insufficient to become regular contributors, and know how to remind members who are delinquent in paying pledges, without appearing too persistent.

The position of Treasurer is a Christian calling in

the strongest sense. Whereas the President will emphasize personal consecration, the Treasurer will emphasize *Purse and All* consecration. It is only consistent that she set the example by contributing regularly and, in so far as she is able, generously.

The woman who is selected for the office of Treasurer should have an excellent record as a regular attendant. The difference between a Treasurer who is always on hand and one who is indifferent is just the difference between a financially sound organization and one that is always a little behind in meeting its obligations. In one class with an average attendance of between fifteen and twenty a certain Treasurer collected sixty dollars a year in monthly dues alone. In the following year with a less regular attendant in charge, collections of dues fell to twenty dollars, with no drop in membership. The first Treasurer was on the job *every Sunday.* The members who were absent the first Sunday were reached on the second, third or fourth Sunday; the second Treasurer passed collection envelopes to members on the first Sunday of the month only—and missed all those who were absent on that Sunday, but who attended later in the month.

II. CLASS FUNDS

Sunday Offerings

The regular Sunday morning offering belongs to the Sunday school and should be used according to the plan of the school. The organized classes are part of the school and subject to its rules and regulations. The adult classes often think of themselves as separate departments rather than only a small unit of a larger

organization. The Treasurer and other officers should make every effort to impress this fact upon class members who have a wrong perspective.

Many schools authorize the organized classes to buy their own supplies and to retain a portion of the Sunday offerings for that purpose. Some classes retain the offering on the odd Sundays of the month, while the school takes the offerings of the even Sundays. Others divide all funds received evenly with the school. In still other cases the classes simply ask the Sunday school to state what is expected of them during the year, include it in their budget, and pay that much, retaining all offerings above that amount. The ideal way is to turn all the Sunday collections into the Sunday school treasury and permit the school to purchase the class supplies, just as they are purchased for all other classes. Whatever arrangements are made should be acceptable to the school, not dictated by the class.

Class Dues

There are always expenses in connection with organized class work, aside from supplies for the lesson period—entertainments, class social service, flowers, stationery, and the like. Many classes meet such expenses by a system of monthly dues. No attempt should be made in a Bible class to fix dues, unless they are low enough that even the poorest member will be able to pay them. The method to be preferred is a voluntary pledge to pay a certain amount each month until the pledge is cancelled. The tactful Treasurer will be able to suggest the amount to any member who does not know just how much she should pay.

It will be well for the Treasurer to provide a special class envelope for the collection of the dues, this to carry the class name and emblem, name of the member, date and amount due. Sometimes a member may find it inconvenient to pay just at the time that the envelope is given her; she can then put it in her purse as a reminder for later payment. The tactful Treasurer will not be too insistent about class dues. If a month's dues are unpaid, she may simply note the unpaid total on the following month's envelope. Such a plan can hardly give even the most indifferent member an idea that money is all the class wants.

Advertising Funds

Some classes that issue class papers secure advertising to cover the cost of publication. It usually falls to the Treasurer's lot to secure the advertisements and also to collect for them. While the ideal class paper is free from advertising, yet because of the expense of publishing, it may be necessary to accept some ads. The Treasurer should try to make the advertising pay for the paper—but the class should try to make the advertising pay the advertiser. Speaking from the standpoint of an advertising man, this sort of advertising rarely does pay the advertiser. Most "advertisers" usually class such expenditures simply as benevolence.

Payment of Bills

All money passing through the class should go through the Treasurer. She should open a class account in a local bank for the deposit of class funds, and for sake of record should make all payments by

check. Under no circumstances should class funds be deposited in any officer's personal account—mistakes are too easily made. All bills should be presented to the Treasurer for payment. Only confusion results if individuals are permitted to purchase supplies and pay for them. No individual should ever purchase supplies unless previously authorized by the class to do so. It is much better for the Treasurer herself to place all orders, for then checking bills is easy. The Treasurer will include a statement of all paid bills in her monthly report to the class. Some classes require as an extra check that all bills be countersigned by the President before payment.

III. THE BUDGET SYSTEM

If the class is to be run on a business basis business methods must be used. Nowhere has there been less business discernment than in the field of finance in religious organizations. Note the present financial chaos: collections taken in church organizations every year—repeated calls upon the membership for contributions to meet some unforeseen need—offerings and dues to a multitude of organizations to which one woman may belong.

To attain best results the class should, under the Treasurer's direction, survey its probable needs for the year and plan a budget to cover those needs. In forming the budget, the past year's activities will be a guide as to the possibilities of the next year. The class should consider whether the money raised during the past year represented 100 per cent possibilities—usually it will not have done so. All the usual and some unusual

needs should be provided for in the budget. Include the agreed-upon offering to the Sunday school, cost of class lesson material, new equipment, entertainment at the regular business meetings, the athletic program, general entertainments, lyceum courses, upkeep of the class room, contribution to church building needs, social service, such as sending flowers to sick members, thanksgiving offerings and missions.

After the class has voted to adopt the budget the Treasurer should urge all members to support it strongly. A special financial Sunday might be planned with a drive to secure sufficient pledges to underwrite the budget. The Treasurer or an assistant should call on those members who will not be reached on the financial Sunday. In carrying out the financial canvass, appeal to the membership on the basis of stewardship. Printed sets of class envelopes in cartons may be given to the members to facilitate making regular offerings. If such a budget plan is worked, regular giving will be stimulated, there will be no undue hardship placed upon any member, no special calls during the year, and always enough money on hand to meet class needs.

In the more progressive churches the class budget is made part of the general church school budget, which in turn becomes part of the budget of the entire church. Then instead of a member contributing to the church and separately to her class, she makes but one annual pledge, receives but one set of contribution envelopes and makes but one weekly offering. The class is then permitted to pass for payment bills to the extent of one-twelfth of its budget each month. This plan truly unifies the church financial program, de-

velops greater church loyalty among the members of the adult classes, assures each class of sufficient funds to carry on an adequate program, and is genuinely convenient for all members. Adult class Treasurers can contribute toward higher church efficiency by starting movements in their local churches for the adoption of the unified budget plan.

IV. THE TREASURER'S RECORDS

As attendance records have been shown to be important, so are financial records—both for purpose of having information regarding individual contributors, and for statistical comparison. If the Treasurer has bookkeeping experience, it will be helpful—if not, the few simple principles suited to the Bible Class are easily learned.

A simple form for class record keeping (Figure 14) is appended in which certain general classes of transactions are separated for the purpose of analyzing the receipts and expenditures. Such a form may be as elaborate as class activities may warrant. The two sides of the account should be balanced monthly. If the total expenditures plus the money on hand at the end of the month equals the total receipts plus the money on hand at the beginning of the month, then the Treasurer knows that her accounts are correct. This form makes it easy to present comprehensive reports of class expenditures. All money passing through the class should be entered on the books even though, as in the case of Sunday offerings, it is turned in to the Sunday School treasury at once.

Individual records should be kept of all dues col-

RECEIPTS

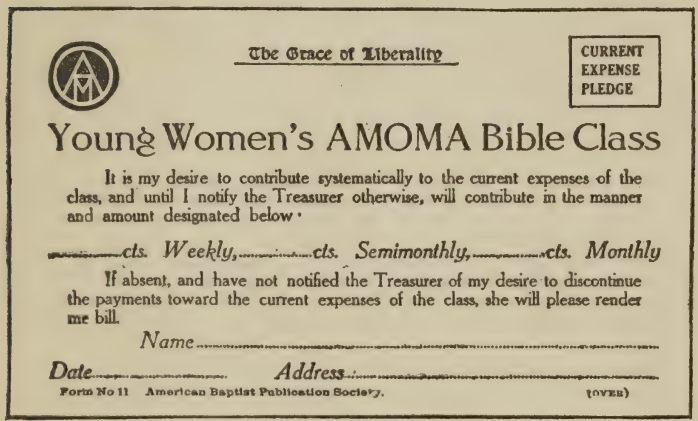
Date	S.S. Offering	Dues			Total
Total					

DISBURSEMENTS

Date	Church School	Social	Literature	Missions	Equipment	Miscel.	Total
Total							

FIGURE 14—A SIMPLE LEDGER ACCOUNT FOR THE BIBLE CLASS

lected from members and totals by weeks and months. Such record can usually be best handled on individual record cards. The card shown (Figures 15-16), published by the American Baptist Publication Society, is a splendid combination pledge card and record of contributions.



The Grace of Liberality

CURRENT EXPENSE PLEDGE

Young Women's AMOMA Bible Class

It is my desire to contribute systematically to the current expenses of the class, and until I notify the Treasurer otherwise, will contribute in the manner and amount designated below:

.....cts. *Weekly*, ...cts. *Semimonthly*, ...cts. *Monthly*

If absent, and have not notified the Treasurer of my desire to discontinue the payments toward the current expenses of the class, she will please render me bill.

Name .....

Date ..... *Address* .....

Form No 11 American Baptist Publication Society. (OVER)

FIGURE 15—TREASURER'S PLEDGE CARD

As previously stated all expenditures should be presented to the class at the monthly business meeting for its approval. At each of these meetings a complete report of the activities of the Treasurer and her assistants should be made, covering all money received, paid and balance on hand.

The Treasurer should also present an annual report covering all financial activities during the year. This report should be submitted to the Sunday school for its annual report to the church.

As a matter of form and to catch any inaccuracies

that might have crept into the records, the class should appoint annually an auditing committee to check the accounts.

*No.*_____ **Treasurer's Collection Record** *Pledge*_____

*Name*_____ *Address*_____

Date	Amt.	Date	Amt.	Date	Amt.	Date	Amt.	Date	Amt.	Date	Amt.

FIGURE 16—TREASURER'S INDIVIDUAL COLLECTION RECORD; THE REVERSE OF PLEDGE CARD SHOWN IN FIGURE 15

V. OPPORTUNITIES FOR SERVICE

The live Treasurer will find ample opportunity for further service. Who is better fitted to serve as class representative on the church finance committee? Since the Treasurer's function is also to promote the grace of giving, she will coöperate with the Librarian in distributing literature on stewardship, tithing, etc., which may be secured from the denominational publishing houses, mission boards, and from the national offices of the Christian Endeavor, Epworth League, Baptist Young People's Union, etc. She may even assist the Teacher occasionally in conducting a special study

course on "The Bible and Money," or "Stewardship," or something similar. She will see that the Reporter is furnished with all statistics of her office for publication in the class or church bulletin.

Of course it is not to be expected that the Treasurer will do all these things alone—not if she is a real business woman. She, too, will have her corps of assistants, one to help collect dues, one or two to handle advertising, and others as needed. The Treasurer should be comparatively free so that she may plan to make her office a spiritual force second only to that of the Teacher and President.

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QUESTIONS FOR DISCUSSION

1. Discuss some ways in which the Treasurer may contribute to the spiritual needs of the class members.
2. What advantages do you see in the adoption of a unified budget including all church organizations? Do you think of any disadvantages?
3. What fundamental considerations should determine the financial policy of the class in its relation to the church school?
4. Should the class solicit paid advertising for its class paper? Give reasons for your answer.
5. A certain class passed two plates for the Sunday offering—one plate for the school and the other for the class. Another class retained all envelope offerings and gave the school all loose change found on the plate. What do you think of these methods of determining a proper division of Sunday offerings with the school?

Chapter XIV

DEVELOPING THE SOCIAL INSTINCTS

I. WHY CLASS SOCIAL ACTIVITIES?

THE chief values of class social life are sixfold:

1. The development of the *complete* woman by ministering to her social needs;
2. Providing wholesome recreation for many women who seemingly forget that adults should relieve the monotony of daily tasks with play;
3. Unsuspected traits of character are revealed at social affairs, when women are "off their guard;"
4. Character is built through the inhibition of individualistic traits—a positive effect of social intercourse;
5. Opportunity is offered Christian workers to reach women at informal social gatherings who are indifferent to the Gospel message when formally taught;
6. A thoroughly enthusiastic spirit of Christian fellowship is created within the class—a spirit that grows only as the women meet informally at various class gatherings and learn to know each other. As far as possible the class should strive to make itself the social unit for its membership.

II. THE ENTERTAINER

For the nurturing of the social life of the class the Entertainer is responsible. The term doesn't indicate that this officer is to *entertain* the class—she is rather to help the members entertain each other. A woman who is at once a good mixer, a leader and a good Christian makes the most acceptable Entertainer. Natural ability to entertain and to plan interesting programs is to be prized, but if the woman selected has executive ability she can lead the social life of the class although she may think herself unsuited because of lack of ability to sing or give a reading. The Entertainer should assume personal direction of only such activities with which she is thoroughly familiar. The ideal Entertainer is a commander-in-chief who outlines and directs the general campaign of class social activities. She has assistants to handle the details of open entertainments, music, physical activities, refreshments, etc.—all specialists in their respective lines.

III. SOCIAL AFFAIRS WITHIN THE CLASS

Get-Together Meetings

The regular monthly class business meeting represents one of the big opportunities of the Entertainer—no class should neglect the social features of such meetings. If the business and social features are properly correlated each will serve to stimulate interest in the meeting. About forty-five minutes should be devoted to business and an equal amount to the social program. An interesting program is the whole secret of a successful social and business meeting.

Entertainment at the business meetings should usually be somewhat light. A short, snappy program liberally sprinkled with humorous features is much to be preferred to a long one of a more serious nature. The program of entertainment should be varied from month to month; it may include music by class members—vocal and instrumental—brief humorous sketches usually written by women of the class and often about the members, humorous readings, and debates. Even debates should be in a light vein. The following subjects have been used with good success:

Resolved: that bobbed hair should be prohibited by law.
Resolved: that bachelors should be taxed.
Resolved: that men are more extravagant than women.
Resolved: that women should wear just one hat a year.

An extemporaneous debate offers an occasional happy variation of the program. If serious topics are chosen for debate a time limit of five or six minutes should be set for each speaker. An attempt to make the monthly get-together meeting too educational will defeat its ultimate purpose.

A number of women's classes have found that the serving of a simple supper before the business session helps bring out the members. The suppers are usually prepared by the women themselves, in turn. A nominal charge should be made for meals as few class treasuries can stand the strain of monthly suppers for the members.

The actual needs of the class should always be considered in planning business and social meetings. Some classes may not need a meeting every month—the members may be too busy to give the time to attend so frequently. If that is the case, meetings should be held less often and effort made to increase attendance at the meetings that are held. One good meeting a year well attended is much better than an uninteresting, poorly attended meeting held each month. Bi-monthly or quarterly meetings are often a happy compromise. The Woman's class of the First M. E. Sunday School, Chattanooga, Tenn., holds just two meetings a year—one in spring at which all women whose birthdays come in the first six months are guests of honor, and another in autumn for those whose birthdays fall during the last six months. Let the local class determine its needs and plan its meetings accordingly—but plan regular meetings in any event.

In a number of church schools a "class night" plan has been adopted to unify the departmental social activities. All organized classes meet in their class rooms for forty minutes or an hour to discuss class business. Following the business session the classes come together for a social period, this being in charge of a different class each month.

Class Music

Nothing contributes more to the success of social affairs of the class or the school and church of which it is a part than good music. It is possible in almost every class to organize an acceptable vocal quartette or even a strong glee club. Instrumental organizations are possible even though there are only a limited

number of players; a violin, 'cello and piano; two violins, a 'cello and bass; two clarinets, a flute and oboe; these are all pleasing combinations that even the smaller classes can organize. Many larger classes have their own orchestras of from seven to thirty-four pieces. Some classes form the nucleus of Sunday school orchestras, while others are instrumental in organizing larger community bands. Neither large numbers nor high quality music is needed to start—the main thing is to *use* the available talent; quality will follow.

Class musical organizations need not confine their efforts solely to sacred music—a certain amount of more popular music adds interest. Discretion should be used, however, for much of the sensationally popular music is entirely unfit for the use of religious groups. Music should stimulate high ideals at all times.

The Annual Banquet

The annual banquet may be made a big event in the class life. As with all other affairs, ample preparation should be made to assure a success. A number of classes hold their annual elections at the class banquet. If that be the case, there will be need of but little other program, for the campaign speeches usually furnish all the entertainment that is necessary. In the event that no election is held, a more elaborate program may be worked out, including toasts and responses, special music and a special speaker who will bring a worth-while message. A joint banquet of the women's class and the men's class of corresponding grade has proved successful in at least one church school.

Class Picnic

The class picnic is usually a mixed picnic, each woman bringing her husband or if unmarried some man friend. It may also be a joint picnic between the men's and women's classes. The Entertainer must plan a bright, novel program, not too much like the annual Sunday school picnic. Let it be a day of real play. Provide croquet games, a number of soft indoor baseballs, volley ball and net and but little urging will be needed to induce every one to play informally. If the class will seek a picnic ground away from the beaten path, going in a special car or automobiles, interest will be heightened. If the picnic is properly planned, class members will look forward impatiently to the next annual return of the date.

Mother-and-daughter Banquet

The Mother-and-daughter Banquet has already been mentioned in connection with the class service activities, but the Entertainer should not overlook the social value of such a meeting. Although the banquet should culminate in a definite spiritual message, there is ample opportunity for fun during the early part of the evening. Mothers and daughters should play together as well as pray together. Humorous and sentimental songs, readings, sketches, toasts and a feature address will probably compose the program. In some cases the fathers and sons serve the banquet.

The Young Women's Reception

In some classes there is given annually a reception to all the young women of the community. In college communities it may be a reception to all the new stu-

dents coming to the high school or college. In such an event the Entertainer's duty is to furnish the program and refreshments, while the Visitor and Vice-President have charge of the attendance. A program of music and entertainment, a welcome by the class officers and an inspirational address showing the value of class affiliation is appropriate. Refreshments need not be elaborate—dainty sandwiches, a simple salad, and ice cream or other light dessert are sufficient.

Clubs

The Entertainer will determine the likes and hobbies of each member so that she may provide activities for

MAPLEWOOD AMOMA BIBLE CLASS

Service and Social Preference Card

I am especially interested in the following activities:-

☐ Baseball (Indoor)	☐ Chamber Music	☐ Debating—Pub.Speaking
☐ Basketball	☐ Glee Club—Quartette	☐ Socials
☐ Bowling	☐ Mandolin or Ukelele Club	☐ Visitation
☐ Croquet	☐ Music Appreciation	☐ Social Service
☐ Hiking	☐ Musical Entertainment	☐ Home Making
☐ Skating	☐ Orchestra	☐ Temperance
☐ Swimming	☐ Art	☐ Girls Work
☐ Tennis	☐ Literature	☐ Teacher Training
☐ Volley Ball	☐ Literary Entertainment	☐ Missions
☐ Camera Club	☐ Humorous	☐ _____

Name _____

FIGURE 17—SUGGESTION CARD FOR ENTERTAINER AND OTHER CLASS OFFICERS

every one in the class. If some of the members desire to discuss art or music, a club might well be organized for those women. A camera club might interest a number of the members and would certainly be an

attraction for the class. Other clubs can be organized for religious dramatics or nature study if there is a demand for them. A card record like Figure 17 will enable the Entertainer to determine what class needs she should try to meet.

IV. MIXED ENTERTAINMENTS

Many splendid social affairs may be given in connection with the men's classes of corresponding grade. Care must be taken, however, to see that the participating groups are really congenial. The writer has seen attempts at such coöperation result in a banner attendance of the women and a mere scattered representation of the men. This is usually because the men have chosen their women friends from some circle other than the class in question. If such a condition exists, the Entertainer should know about it and arrange only mixed socials to which the men are invited to bring their friends and the women theirs.

Saturday afternoon and evening picnics, hay rides, boat excursions, and hikes with wiener and marshmallow roasts at the end are always popular. Many men's and women's classes put forth efforts to have large delegations at the summer assemblies, groups camping together and joining with each other in the assemble activities.

During the winter season there can be mixed parties galore—Thanksgiving parties, Halloween parties, Christmas parties, for those home from school on vacation, New Year's watch parties, George Washington parties, St. Patrick parties, Valentine parties, Easter parties and many others.

Then there may be parties in between the fixed festival days. A peanut party in which all games, refreshments and decorations were based on the peanut has proved successful. There may be a farmers' party in which all come dressed in rural costume and partake of doughnuts and cider; tacky parties to which all guests come dressed in some ridiculous costume are always amusing. Some of these suggestions may seem old-fashioned in this modern age, but an Entertainer with the right spirit can prove their perennial interest—they "take" even with younger adult groups.

"School Days" which has been well received in a number of adult groups is a type of easily prepared programs that are excellent socializers. The group is divided into "schools"—two, three or more according to the number present. Each "school" chooses its leader, selects a name, originates yells, and develops the school spirit of those happy days. Speakers from each "school" introduce their leaders in glowing terms, and tell of the outstanding merits of their school to the accompanying laughter of their opponents. School debates are held on such subjects as "Resolved, that the chicken is of greater value to mankind than the cow"—the opposing debaters speaking at the same time. Friday afternoon, when every one speaks a piece, is reproduced, the speakers all speaking at once. Then there are athletic events: the shot put (dropping shot from chin into a glass on the floor); discus throw (using paper plates); the standing broad jump (school representative who grins most broadly); high jump (jumping from a low vocal note as high as possible). Judges are appointed to decide which school wins each

event. There is usually a forfeit for any school causing disturbance after time is called.

V. OPEN ENTERTAINMENTS

The class might well plan to have several entertainments each year to which the public is invited. These may be given entirely by the class or in connection with other classes or organizations. Such functions not only serve to furnish clean, high-class entertainment for the church members and their friends, but to advertise the class to the community.

One such entertainment might take the form of a musical evening, in which the vocal and instrumental talent of the class may be utilized. It is often possible to secure excellent outside talent at reasonable cost; such visitors enrich any program. If sufficient interest is shown, several musical lectures might be given, illustrated with piano and phonograph. There can be occasional literary programs, consisting of readings, sketches, debates, short lectures and possibly a little music for variety. Some classes have successfully presented a series of popular lectures on literature, science, industry, arts, social problems, missions, etc. The Christian Home-makers of the Webster Groves (Mo.) Baptist Church school coöperates with other women's organizations in their church in presenting a lyceum course of high caliber. If a stereopticon or moving picture machine is part of the class equipment it will be found a valuable asset. High-class films are now being produced for use of religious organizations.

Classes frequently present programs in order to

secure funds for some worthy object. Such an aim should not obscure the greater social value of open entertainments to both the class and the community. Sometimes a silver offering is requested to cover expenses.

Dramatics—either short sketches or longer plays—musical shows, minstrels, the "Old Deestrick Skule" and "Ye Old-fashioned Singing School" entertainments are always enjoyable to both participants and audience. They take time and effort to prepare, but are worth it from the social standpoint. The dramatization of Bible stories is an as yet uncrowded field of social endeavor—although a number of women's groups do this occasionally. This form of dramatics and pageantry is splendid for adults; it has high social value for the participants, giving the actors an insight into the characters they are portraying that no amount of listening to a teacher could possibly do. On the other hand, the pageant and dramatic performance are among the most impressive forms of teaching those who witness the presentations.

The present writer does not approve of holding the lighter social entertainments in the church auditorium. The church ought to be always associated with worship—let us not make it easy to associate it with less serious things. If the church has no social building, it is usually possible to rent a hall for ordinary dramatic performances. The religious drama and pageant certainly are in place in the church auditorium—they are worship in every sense of the word.

In the field of dramatics the Entertainer or the assistant in charge will find that strong leadership is a necessity—amateur actors are just as temperamental

as the real ones are reputed to be. She will need tact and patience in abundance to bring the production to a successful conclusion.

VI. THE CLASS PHYSICAL PROGRAM

The Entertainer should have in mind the fourfold nature of mankind, mental, religious, social—and *physical.* The class can meet the physical needs of its members by organizing gymnasium clubs, a swimming club, bowling teams, indoor baseball teams and basketball teams. The class tennis court provides one of the most popular forms of athletics. For those who do not indulge in strenuous sports, there may be organized walking clubs to take long hikes on pleasant Sunday or Saturday afternoons; the men are usually invited to these hikes.

VII. THE CLASS ROOM

It will probably be well for the class to include the care of the class room among the duties of the Entertainer. The decoration of the room, the selection and placing of pictures on the walls, and carpets on the floors, curtains on the windows, and flowers on the table at class meetings are some things an Entertainer can do to make the room one of the most interesting places to which a woman can come. Make every effort to have the class room comfortable, inviting and homelike. It is easier to hold members in an inviting room than in one that is bare and uncomfortable. In this connection do not forget ventilation. Many a good lesson has been utterly ruined by a vitiated atmosphere.

The class can easily secure pictures to decorate the room—prints of famous masterpieces are obtained at reasonable prices—photographs taken by members are frequently valuable additions to the walls—the picture of the class itself should of course be hung. It is well to take an annual class picture—the members will like it and it will be useful in class advertising.

VIII. CONCLUDING HINTS

In carrying out the work of Entertainer, the officer should be guided by four suggestions, which if carried out will bring success to crown her efforts.

1. Give members frequent opportunity for practicing sociability.

2. Make every member feel that the success of the class socials depends on *her*—try to get the coöperation of all.

3. Have enough assistants. It is easy to become discouraged if one tries to do all the work. In a class of forty members the Entertainer should at least have assistants in charge of dramatics, refreshments, business meeting entertainment, class room, music, and physical activities.

4. Keep a complete record of work done—it will be an invaluable indication as to what the class wants and doesn't want as well as a guide to future Entertainers. The Entertainer will, of course, do much work herself—she may take actual charge of certain departments of the work—but she should aim to be rather a guiding spirit of the social activities of the class. There is need to-day for such a class executive who will *plan* new and helpful ways of turning the social instinct

into the channels where it may be developed and exercised to the glory of God.

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QUESTIONS FOR DISCUSSION

1. How is your class meeting the social needs of its members? Are they being adequately met? What improvements can be made in your social program?
2. Can the women's Bible class compete with commercialized amusements in meeting the social needs of its members?
3. Can the class plan a social program that will correlate with the extra-class social activities of the membership?
4. Discuss the value of adult play. Does the average woman play enough? What can the class do to establish right play ideals?

Chapter XV

WHAT THE LIBRARIAN CAN DO

I. THE LIBRARIAN

THE office of Librarian of the Women's Bible Class is one of almost unlimited opportunity to a woman with a vision. If possible a woman who reads quite a bit—a book lover—should be chosen for the office. She should be familiar with literature in general and with church school literature in particular. If she has the ability to talk interestingly about books her value to the class will be increased.

II. THE LIBRARY

General Library

If the class has a library, this at once becomes the center of the Librarian's activities. In most communities the public library has made the church school or class library of fiction unnecessary. In the event that the class conducts a reading or social room, a library adds to its attractiveness if it is kept up to date. It will probably be advisable for the class to arrange to receive regular deposits of late books from the public library for reading room purposes.

In some of the smaller communities there is still found the need for a general library. If the need exists, the class may well fill it. Members of the class,

church and community may be asked to donate books which they may have—many libraries have been started in this way. It should be understood that all donations are subject to class approval—no church school library should become the dumping ground of literary refuse.

Class Workers' Library

Every women's Bible class should have a working library of religious books and books of methods to enable it better to carry on its work. Such a library will contain books on adult methods, social service, Bible study, missions, child training, and reference books for use in connection with study courses, such as Bible dictionaries, concordances, commentaries, church histories, social surveys, municipal or county reports, and government reports on immigration, child welfare, education, etc. The reference lists given at the end of each chapter are suggestive of material that should find a place in the class library.

School Workers' Library

The class workers' library may be more useful if conducted in conjunction with the church school workers' library. If there is no workers' library in the school, the Librarian should not let pass the opportunity of pushing such a proposition. With the aid of the class Teacher, Pastor and Superintendent, books should be selected which will be suitable for workers in every department of church and church school. The Librarian will need catalogues of leading publishers of religious literature, a number of whom are listed in the appendix. From these she will be able to find many suggestions for the class or school library.

Any class of women can follow the plan used by the author's class of men in building a school worker's library. The Librarian secured pledges from all the societies and the older Bible classes for one book a month toward the library, same to be selected by the Librarian. At the end of a year the school possessed a library of over sixty well-chosen and helpful books on all phases of church school, organized class, and young people's work.

Parents' Library

A parents' library can be made a real service to the homes of the community. If the class Librarian should do nothing more in a year's term of office than to develop such a library and get the books circulated effectively, her work would have been eminently worth while. Obviously, the parents' library will contain popular books on the psychology of childhood and adolescence, child training problems, children's stories, home worship and the like.[1] The scope may well be broadened to include books on home-making in general—dietetics, budgeting, home decoration, and recreation in the home. A well-planned parents' library is a decided asset to any class of women—one that can be advertised and which convinces outsiders that the class is truly interested in "folks."

Working the Library

The finest library in the world is of little value if the books remain unread. The Librarian should make every effort to see that the books are actually used.

[1] Those books mentioned in Chapter VII as being suitable for parent study groups are desirable for a parents' library.

Workers' books can usually be effectively distributed at the school workers' conference, or individually to class officers. Books in connection with special courses of study may be distributed at the class sessions. Parent problem books can be circulated by the extension visitors or the Home Department.

A careful record should be kept of all books taken out of the library. People have a tendency to forget that they have a book, unless they are occasionally reminded of it. No elaborate records are needed. A number of very good records are available from the publishing houses; or the librarian may simply use a notebook allotting one page to a book, and recording under that book the days and name of person taking it, checking it off when returned.

III. AT THE SUNDAY SESSIONS

The Librarian is the custodian of the class Bibles and song books. She will see that they are distributed before the session so that every one present may be provided, and, more important still, she will see that they are properly collected after the class session, and stored in a cabinet provided for the purpose. In large classes she will very likely have one or more assistants to do this part of the work.

Supplementary literature for use with the Sunday lessons offers the Librarian further opportunity for service. Many teachers furnish typewritten outlines of the lesson to the class. These will be distributed by the Librarian. In the case of social service and mission courses, a large amount of leaflet material on the subject is available—much is free, while some car-

ries a nominal charge. This material may be obtained from the publishing houses and from the mission boards. The Librarian should write the several boards for lists of available leaflet material. She will find that interest in class work is stimulated by the judicious distribution of these tracts. The printed word is one excellent supplement to the impression made by the Teacher in the lesson period.

The Librarian should also encourage the use of current textbooks in connection with study courses. She should find out which members want the books and secure them for those members. She will, of course, work very closely with the teacher in such matters—and may be of considerable assistance in stimulating wider class study.

IV. THE CLASS BULLETIN

If the class publishes a class paper, or if the class uses certain space in the church bulletin each week, the Librarian should be careful to preserve a complete file of issues.

A class bulletin serves as a running history of the class, and grows more valuable with the passing years—not only from a sentimental point of view, but as a guide for future workers. The files of the class organ should be bound into volumes containing the copies for one year, and placed in the class library.

The farsighted Librarian will preserve more than one copy of each bulletin. At the end of the year she will find that there is a demand for complete sets on the part of the officers and other interested workers.

The time to assure having a complete file of the class

paper is at the time publication is started. A certain class neglected to preserve its files and several years later strenuous efforts on the part of the Librarian were necessary to try to build a complete file. A number of private files were brought to light, but it was impossible to secure all the missing issues.

If found desirable, the Librarian may also have charge of the bulletin mailing list. She will then mail copies each week to absentees, to recent visitors whose addresses are known, to members out of the city on business or on vacations, and to those who have permanently removed to another community, but who still are interested in the class work. Some classes mail a bulletin to all visitors at their home addresses for two or three weeks after their attendance. All this helps to advertise the class and to build good will.

V. MISCELLANEOUS PLANS

Book Talks

A monthly book talk of five or six minutes duration can be made very enjoyable. Reviews of late books of interest to class members could be given during the period allotted for the talk. If the books are of a religious or inspirational nature, this talk might well be given during a Sunday session; if only of general literary interest, the monthly business and social meeting will probably be the better place to have it.

The book talk may often be a quiz on some book which the class is studying, or may be a summary of some literary news of general interest—the death of noted writers, composers, or something similar.

Current Topic Talks

Five-minute current topic talks by various members add variety to the Sunday session. Appoint speakers in advance and let them select some news event of the week, from which to draw a moral or ethical lesson, whenever possible tying up the talk with the regular class lessons. Such talks may logically be conducted under the direction of the Librarian.

Literary Counselor

The Librarian will be virtually a literary guide to the class membership. She may suggest suitable reading courses on subjects which the class is studying or along lines of the individual interests of the members. A splendid series of reading course outlines for parents and also on subjects of general interest may be secured free from the U. S. Bureau of Education. She will encourage the building of a home library. A splendid way to do this is by urging the members to purchase the textbooks being used by the class. After several years' attendance at class a member will have a credible nucleus for a worth-while library. The Librarian may also recommend late books and articles in current magazines.

Investigation will often reveal many homes in which there is no Bible and many more in which there is no regular reading of it. The Librarian can be of invaluable service in helping members select the Bible best suited for use. This should by all means be the American Standard Revision, bound with such helps as the member may need. She may also recommend suitable Bible dictionaries, commentaries and con-

cordances which will enable the student to use her Bible properly.

The Librarian can do no better than to coöperate with the Teacher in stimulating the daily reading of the Bible. She can furnish pledge and record cards for daily Bible readers—those supplied by the boards or young people's societies are very good. She should also conduct frequent quizzes on the daily Bible reading course outlined by the Teacher.

Story-Telling

In every church school there is need for many more story-tellers than can be found—for use in worship programs, banquets, dramatic sermons, etc. Let the Librarian first find out who can tell stories and arrange with the department superintendents to use those members from time to time. Then she might select additional members with possibilities and organize a class to study and practice story-telling. A plan of that sort will have the whole-hearted support of practically every superintendent in the land, and will at the same time afford hours of real enjoyment for the story-tellers.

Conditions in local classes may make it impossible to use all the plans here suggested. In some classes the Librarian may develop plans not mentioned in this chapter. It is easily seen, though, that the office of Librarian is just as important in the scheme of class organization as the incumbent makes it. It is up to the class to elect a woman to the office who will choose to make it a force in class development.

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QUESTIONS FOR DISCUSSION

1. Should the class attempt to meet the *general* reading needs of the community?
2. How can a parents' library become a class asset?
3. Is there a place for a "library counselor" in the women's Bible class?
4. Have you a librarian in your class? What does she do? Which of the plans suggested in this chapter can be worked in your class?

Chapter XVI

ADVERTISING THE CLASS

I. THE CASE FOR ADVERTISING

"HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, 'Thy God reigneth!'"

In that statement of the prophet is a succinct summary of the work of the women's Bible class. Good tidings, peace, salvation—isn't that the message of the women's classes to the world? To-day, no less than 2,500 years ago, it is still obligatory upon those striving to raise the social and religious ideals of the world to publish the good news—*to advertise.*

Derived from the Latin, *ad verto,* the word *advertise* literally means to "turn toward." In its broadest sense, therefore, the class Vice-President, who personally visits prospective members and interests them in the class—who tells them what the class is doing—who turns their thoughts toward the class—is advertising, although it is true the medium is of more limited circulation than a newspaper. The message set in type and circulated through the mails or placed in a newspaper or on a bulletin board carries the story of class activities to many more people, with considerably less expenditure of energy than personal calling requires.

When it is recognized that advertising is simply per-

sonal solicitation or salesmanship multiplied, much of the opposition to advertising religion and religious institutions quickly disappears. It is not difficult, however, to muster sufficient evidence from the Bible itself in favor of advertising religion, if that is needed to ease one's conscience.

Christ himself gives us the example. True, He used no newspapers or poster boards. He did, however, send his disciples out to tell the good news to all creation. He, too, attracted attention by His startling teachings, by His dramatic activities, of which the cleansing of the temple is typical, and by the mighty miracles which He performed. "Go ye into all the world," said He at the end, "and preach [publish] the gospel [good news] to all creation." Yes, Jesus believed in advertising—in turning the attention of the whole world toward His teachings.

That Christ and His teachings have been effectively advertised may well be judged by the extent of the influence of Christianity in the world to-day. And that advertising has been done through the world's most effective piece of advertising literature—the Bible—with a circulation greater than that of any other book in the world's history.

What Has the Class to Advertise?

The women's Bible class has the best advertising proposition in the world to-day—Christianity. The religion of Jesus is the one thing that every one needs—that has within itself an appeal suited to every heart and mind. The class should use every means at its command to propagate the gospel in its community. It must give those it wants to reach facts regarding class

aims and principles; it should tell prospective members about its study courses and about the Teacher; it should inform them of class activities, religious and social; it must make the women of the community feel that they should be part of the organization. In our modern complicated social order it is impossible for individuals to carry class messages with the frequency required to make a permanent impression. Some form of the printed word must be relied upon to keep the class fresh in the minds of prospective members.

II. THE PUBLICITY DIRECTOR

Having decided to advertise, the class should select one woman, who is usually called the Reporter, to take charge of all publicity endeavor. The ability to write correctly, convincingly and entertainingly should be the yardstick used in choosing this officer. Often the Reporter must gather and write all the publicity matter. Even when others in the class supply some of the material, the Reporter will in many cases have to rewrite it to suit her needs. The Reporter should have what the newspaper people call "a nose for news." That is, she must be able to recognize which particular class happenings are of interest only to class members, which carry community interest, which have possibilities of wider denominational interest, and which are valueless. This writer has seen Reporters who failed to see news in such items as a class President or Teacher being placed upon a convention program, who saw no value to the class in giving local papers facts about some special piece of work the class was doing. The function of the class Reporter is to use all legitimate

means to bring the class to the attention of the public it wants to reach. A little reading and some thinking will do wonders in making an acceptable publicity director of the woman elected to fill the office of Reporter.

III. SOME ADVERTISING FUNDAMENTALS

Know Your Proposition

If class advertising is to be successful, the publicity program must be based upon certain basic advertising principles. It may appear obvious that the first essential in productive advertising is to know intimately the commodity or service being advertised—yet the lack of this knowledge is a characteristic weakness of many campaigns. Those in charge of class advertising should make a careful study of the class and its work. Is the organization rendering a service to its members and the community that is worth advertising? Has it a definite, appealing program? What are the specific points that the advertising should stress? Who are the logical prospects? Are there possibilities for membership among some women who at first appear to be outside of the class sphere of endeavor? What competition does the class have to meet? These are a few of the questions the Reporter must ask herself—and answer—before planning a campaign.

Know Your Prospects

It is obvious, again, that the Reporter must know those to whom the class advertising is directed. How do they live? What are their habits? Are they well educated, only fairly well, or poorly? What are the attitudes of these women toward the church in general

and toward the class in particular? What objections do they raise to attending the class sessions?

Advertising Must Gain Favorable Attention

Knowing the women the class is trying to reach is one step toward the achievement of this third principle: the advertisements to be successful must be read by those to whom they are directed. To that end they must be sufficiently attractive to get the reader's attention and written to awaken her interest. The class might have a boy dressed like a clown ride a mule carrying an advertising banner through the streets. Such an advertisement would undoubtedly attract attention—but not *favorable* attention. The advertising appeal must be in keeping with the dignity of the class—a legitimate appeal to reason and feeling.

Advertising Must Create Desire

The next task of class advertising is to create desire for the things the class has to offer. The writer of the copy should give definite *reasons* why a woman should join the class—she must make the reader actually feel the power of the class—make her *want* to join. The Reporter must consequently be one of the most interested women in the class—able to present facts so that they simply glow.

Advertising Must Be Convincing

The advertising of a women's Bible class should above everything inspire confidence. No exaggerations nor misstatements should be permitted under any conditions. Unless the advertising message does carry conviction the class cannot hope for permanent results.

Advertising Should Induce Action

The final purpose of advertising is to influence to action. Those addressed in the advertising should be induced to do something—to visit the class—to return a card enclosed to secure a definite response—to state why they may not be able to attend class—to send in a reservation for a banquet. The amount of action secured depends upon the sincerity of the message, its physical attractiveness and the way the class backs by performance its advertising promises.

Adequate Advertising Necessary

Big results from advertising should not be expected too quickly. Experiments have shown that experiences are quickly forgotten. Therefore, in order to secure full value from advertising there must be frequent repetition. Not only that, but one forgets as much in the first ten units of time following an experience as she will during the next twenty-five units. The class in planning its advertising program should concentrate more advertising at the start of a campaign than will be used later on. In judging the results of advertising, remember that even personal calls do not secure 100 per cent of the prospects called upon—and the cost is greater than the use of printer's ink.

Choice of Media

To reach its prospects, the class should use all the advertising media that will serve its purpose. This may include newspapers, the denominational press, class papers, posters, lantern slides, letters, printed cards, circulars, booklets, street-car cards, etc. Not only should the class accept the courtesy of the press,

as outlined later, but should also use paid advertising space as liberally as possible.

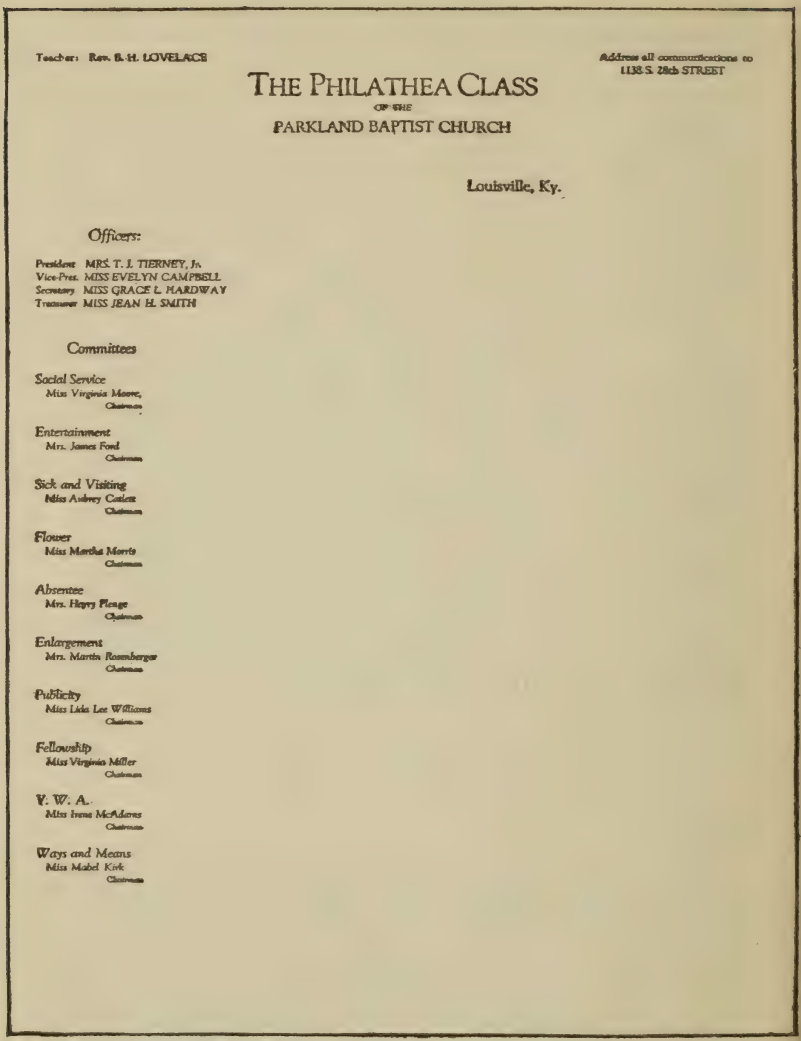
Personal Follow-up

So that classes wishing to advertise may escape one of the most dangerous advertising pitfalls, the last principle is given in the form of the warning: *Don't expect advertising to do it all.* "Advertising," says a leading advertising agency man, "in the strict sense of the word does not sell goods, but creates a state of mind." That's the big load of Bible class advertising—to develop attitudes favorable to the class and its work. Although some direct results will be secured, it is essential, especially in building membership, to follow printed advertisements with personal effort. Letters and circulars make prospective members more approachable,—they pave the way for calls. Since the printed message lacks much of the vital personality of face-to-face communication, and since personal visitation is comparatively slow, it follows that both methods can supplement each other effectively.

IV. USING THE MAILS

Letters

Because of its adaptability to practically every class situation, direct-by-mail advertising is the most frequently used form. And of the various direct advertising forms (so called because they go *direct* from the class to *definite* prospects) letters are the simplest, and because of their personal appeal, often the most effective. Don't mistake simplicity of form for ease of



Teacher: Rev. B. H. LOVELACE

Address all communications to
1138 S. 28th STREET

THE PHILATHEA CLASS
OF THE
PARKLAND BAPTIST CHURCH

Louisville, Ky.

Officers:

President MRS. T. J. TIERNEY, Jr.
Vice-Pres. MISS EVELYN CAMPBELL
Secretary MISS GRACE L. HARDWAY
Treasurer MISS JEAN H. SMITH

Committees

Social Service
Miss Virginia Moore,
Chairman

Entertainment
Mrs. James Ford
Chairman

Sick and Visiting
Miss Aubrey Conlee
Chairman

Flower
Miss Martha Morris
Chairman

Absentee
Mrs. Harry Plesge
Chairman

Enlargement
Mrs. Martin Rosenberger
Chairman

Publicity
Miss Lida Lee Williams
Chairman

Fellowship
Miss Virginia Miller
Chairman

Y. W. A.
Miss Irene McAdams
Chairman

Ways and Means
Miss Mabel Kirk
Chairman

FIGURE 18—HALF OF A GOOD LETTER IS AN ATTRACTIVE LETTERHEAD. THIS LETTERHEAD INDICATES THAT THE CLASS IS WORKING

preparation, however; good letters require very careful study before writing.

In writing advertising letters the writer should build according to definite laws of human behavior. She should remember that *suggesting* action is usually more effective than pleading or commanding. Salesmanship is, in a sense, education, so the same appeal to instincts—parental, social, cultural, fear, ambition, pride, etc., may well be made in letters. Above all, the letter should avoid antagonizing the reader. A certain letter began:

> You don't know what you're missing by not attending the —— Class.

That opening is bad because it is apt to antagonize the reader, who is told that she *doesn't* know something. The writer should rather make the reader *feel* that she is missing something by not attending the class. This opening is much better:

> The fact that an average of 78 women have been present at the —— Class sessions during the past quarter indicates that there *is* something worth while to be had there.

And so is this, which appeals to at least four instincts:

> "The —— Class is a decided asset to the homes of this city,"—that's what Mrs. ——, President of the Women's Federation, said last Sunday after attending the class meeting. Here are a few of the activities that prompted that remark:

As has been suggested in the foregoing paragraph,

the *opening* of a letter is most important. An inane beginning such as:

> You are urged to attend the —— Bible Class,

is a fairly certain way of assuring one's self that the letter will be unread. The letter's first sentence must get the interest of the reader. It should be written from her standpoint—not that of the class. It is possible to get this "you" attitude into a letter without even using the word, as in the following opening paragraph:

> For months a number of us have looked forward to the time when we could have in our Sunday school a class for the mothers of our boys and girls. Every week one or more mothers have asked for such a class. Now they are to have one.

Notice how this opening suggests the filling of a long-felt need. Observe also the friendly conversational style in which letters should always be couched—letters, after all, are just written conversation.

The term "opening" is, after a fashion, an anomaly when applied to letters. When you have something to say, say it without formal introductions. Strictly speaking then, the letter's opening is really the beginning of its *body*. It is in the body of the letter where the argument is developed in logical order. Give definite reasons for asking your reader to do what you want her to—too many letters are simply pages full of glittering generalities. It is well also to anticipate some of the objections that are likely to be raised. It is obvious that the body of the letter must sustain the

interest aroused by the opening. Note, on page 260 (Fig. 19), the development of the letter started above.

After you have told your story, tell your reader what you want her to do—that's the function of the *close*. Do you want her to attend class? Invite her; tell her how to get to the meeting place and who to expect to see when she gets there. Perhaps you may want her to return a card indicating her interest, telling why she can't or won't attend the class sessions—or to mail in a reservation for a banquet or other social affair. Put all the feeling at your command into the letter to make your prospect feel the way you feel.

For a letter to be completely successful, certain physical factors must be considered. As the appearance of a letter from the class reflects the class, use good paper. Have personally written, or at least multigraphed, letters. In the case of small classes, stencil or wax-plate duplication may have to be used because of the expense. If the letters are to go to class members, they may be mailed third class, but if the class can possibly afford it, first-class mail should be used. In writing to prospects always use two-cent stamps. It is desirable, too, to sign the letters personally, rather than to type in the signature. In deciding how many times to follow absentees, or to write prospects, the same rule should apply as with personal calling—write until you *know* there is no possible chance of winning them to the class. It is desirable to change the angle of approach on such follow-up letters—appeal to pride in one letter, to the service motive in another, to parental instinct in the third, etc. A number of successful classes have built a large attendance just by

THE SUNDAY SCHOOL

C. E. Shinall, Int-Sr Principal
Miss Anne Hibler, Junior Principal
Mrs. A. F. Wyard, Primary Principal
Mrs. A. W. Schwartz, Beginners Prin.

Maplewood Baptist Church

REV. W. L. NASH, PASTOR
F. HARVEY MORSE, SUPERINTENDENT
MARSHALL AND MARIETTA AVES.
MAPLEWOOD, MO.

Mrs. F. S. Smith, C. Roll Principal
Miss Mary Harper, Home Dept. Prin.
Miss Clare Fein, Record. Secy.
Miss Owah Wyard, Cor-Secy. & Treas.

May 5, 1924.

Announcing the New
MOTHER'S CLASS
to be organized
MOTHERS DAY -- May 11

Dear Friend:--

For months a number of us have looked forward to the time when we could have in our Sunday School a class for the mothers of our boys and girls. Every week one or more mothers have asked for such a class -- now they are to have it!

This new class will meet with the school next Sunday morning at 9:30 for its first session. We want you to be one of the charter members.

Here is what the Class offers

1. An experienced teacher of women second to none in St. Louis -- Mrs. S. O. Ware. Mrs. Ware is sound in doctrine, spiritually minded and always practical in her applications of Bible teachings;
2. Opportunity for thorough Bible study along the lines of your own greatest needs;
3. Constructive suggestions for developing more efficient, Christ-like homes -- real help in Christian home-making, child training and devotional living;
4. The development of a congenial fellowship among women of like interests;
5. A challenge to follow Christ in active, organized Christian service.

You'll like this new class; you'll like the other women; you'll like Mrs. Ware and her teaching; you'll enjoy the sessions and receive real practical benefit from every one of them. Come and meet with us in the main auditorium next Sunday -- Mothers Day -- at 9:30, and bring a friend. We want you -- we'll be looking for you!

Cordially yours,

MAPLEWOOD BAPTIST SUNDAY SCHOOL
F. Harvey Morse
SUPERINTENDENT

P.S. A Mothers Day Carnation will be given each one attending the class.

FIGURE 19—LETTERS ARE THE SIMPLEST FORM OF ADVERTISING—AND ONE OF THE MOST EFFECTIVE MEANS OF REACHING NEW MEMBERS OR RECLAIMING OLD ONES. THIS LETTER IS THE FIRST PIECE IN A CAMPAIGN TO RECRUIT MEMBERS FOR A NEW CLASS

constantly telling their stories to prospective members through the mails.

As far as possible, it is well to build each letter or other advertisement around one definite point, although summaries of the class proposition are sometimes valuable.

Mailing Cards

It is a good plan to vary the advertising forms used—send cards instead of letters every once in a while.

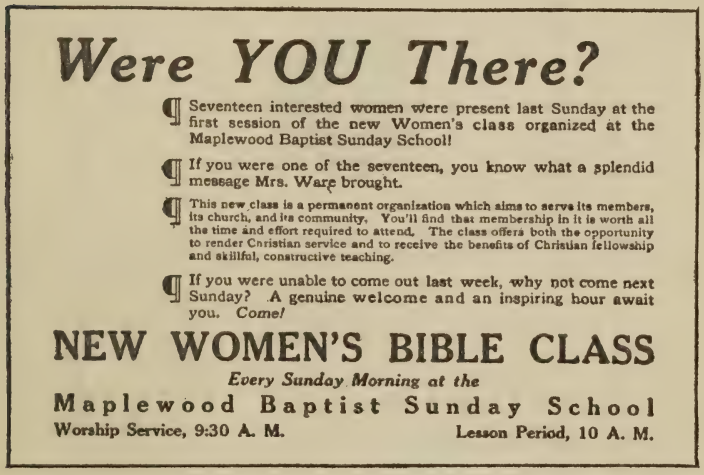


FIGURE 20—A WELL LAID-OUT MAILING CARD—THE SECOND PIECE IN A CAMPAIGN TO BUILD A NEW WOMEN'S CLASS

Mailing cards may be standard government cards with a printed, written, typewritten or multigraphed message; or they may be mailing cards of different size from that of the government card. The same principles of writing copy as apply to the writing of letters

also apply to cards, except that printed cards may be less personal in copy appeal, and necessarily briefer.

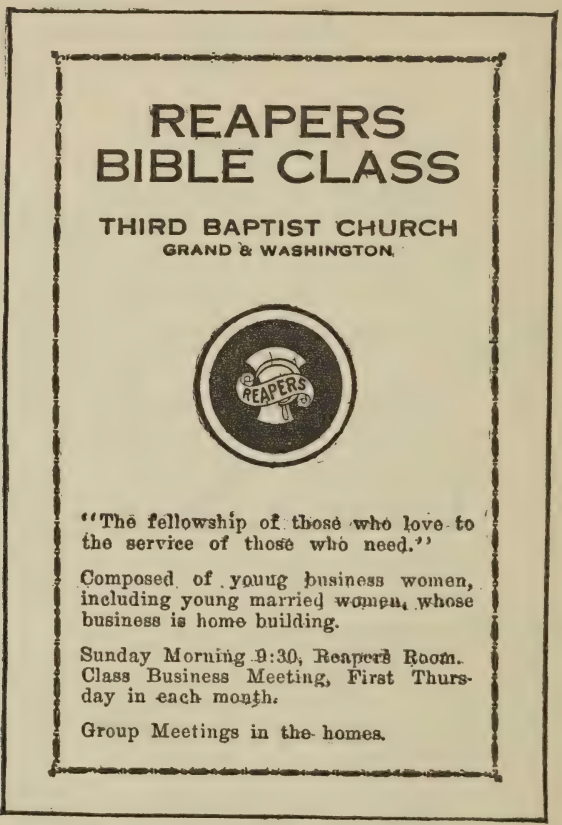
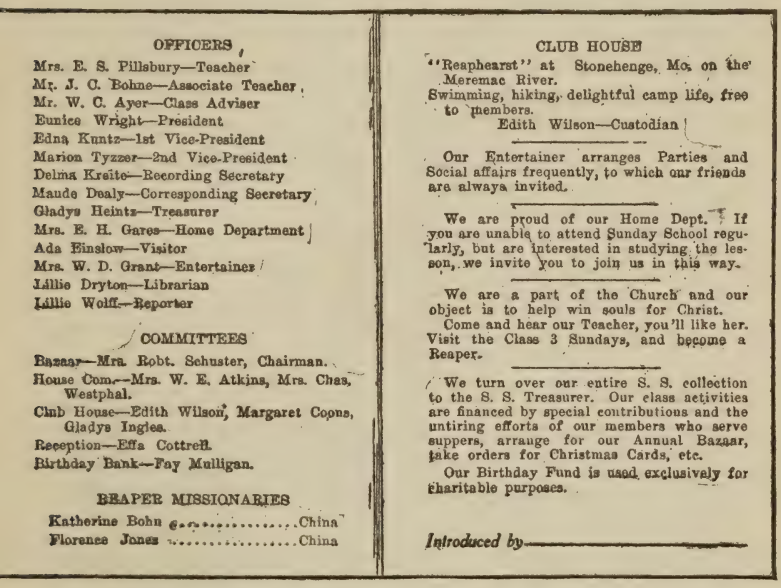


FIGURE 21—COVER OF A FOUR-PAGE INVITATION FOLDER; SEE INSIDE PAGES, FIGURE 22

Folders, Circulars, Booklets

A logical development of the letter is the folder or circular. These forms are usually of more permanent

value than letters—they are frequently included with letters to give more facts about the class than is possible in a letter. The Reapers' Bible Class folder, illustrated, contains not only an invitation but also a list of officers, names of class missionaries and facts about



OFFICERS

Mrs. E. S. Pillsbury—Teacher
Mr. J. C. Bohne—Associate Teacher
Mr. W. C. Ayer—Class Adviser
Eunice Wright—President
Edna Kuntz—1st Vice-President
Marion Tyzzer—2nd Vice-President
Delma Kreite—Recording Secretary
Maude Dealy—Corresponding Secretary
Gladys Heintz—Treasurer
Mrs. E. H. Gares—Home Department
Ada Einslow—Visitor
Mrs. W. D. Grant—Entertainer
Lillie Dryton—Librarian
Lillie Wolff—Reporter

COMMITTEES

Bazaar—Mrs. Robt. Schuster, Chairman.
House Com.—Mrs. W. E. Atkins, Mrs. Chas. Westphal.
Club House—Edith Wilson, Margaret Coons, Gladys Ingles.
Reception—Effa Cottrell.
Birthday Bank—Fay Mulligan.

REAPER MISSIONARIES

Katherine Bohn .....China
Florence Jones .....China

CLUB HOUSE

"Reaphearst" at Stonehenge, Mo. on the Meremac River.
Swimming, hiking, delightful camp life, free to members.
Edith Wilson—Custodian

Our Entertainer arranges Parties and Social affairs frequently, to which our friends are always invited.

We are proud of our Home Dept. If you are unable to attend Sunday School regularly, but are interested in studying the lesson, we invite you to join us in this way.

We are a part of the Church and our object is to help win souls for Christ.
Come and hear our Teacher, you'll like her. Visit the Class 3 Sundays, and become a Reaper.

We turn over our entire S. S. collection to the S. S. Treasurer. Our class activities are financed by special contributions and the untiring efforts of our members who serve suppers, arrange for our Annual Bazaar, take orders for Christmas Cards, etc.
Our Birthday Fund is used exclusively for charitable purposes.

*Introduced by*_____

FIGURE 22—INSIDE OF THE FOLDER ILLUSTRATED IN FIGURE 21. NOTE HOW COMPLETELY THE WRITER HAS COVERED THE WORK OF THE CLASS—HOW SHE HAS INCLUDED ITEMS TO APPEAL TO VARIOUS INTERESTS

the class social and service activities. There is also enclosed an "Acquaintance Card" of introduction. The Marathon Class of the M. E. Church South, Lexington, Mo., and the T. E. L. Class of the First Baptist Church, Shawnee, Okla., issue well-printed booklets containing names of officers and members,

list of activities and the class constitution and by-laws. A number of classes just print the class constitution for distribution to the members. The Character Builders of the Madison Heights M. E. Church, Memphis, Tenn., have reprinted in an attractive invitation folder a portion of an address by a guest teacher of the class. A Chicago Wesleyan Bible Class issued a little leaflet containing special Christmas and New Year programs—splendid advance advertising. Some classes also issue folders containing outlines of the class study course—another good advertising feature.

The Mailing List

Before doing any mailing the Reporter should build good mailing lists. The first list will be that of members. The Reporter will then coöperate with the Visitor in building a good mailing list of prospects, which may be divided into prospects for active membership and those for extension membership. Names for these lists may be secured from the church school rolls—parents of pupils—and from the church clerk—women church members not active in the school. A community canvass will supply names of prospects from outside the church. Accurately spelled names and correct addresses are essential to successful mail advertising—letters that don't reach prospects can't bring them into the class.

Laying Out Printed Matter

It is impossible in a brief discussion of advertising such as this to go into detail regarding type and layout. As a rule, this phase of class advertising may be

entrusted very largely to a competent printer. One or two cautions may be worth while: first, don't permit the printer to crowd your printed matter—leave plenty of "white space" around the type; don't let him use different faces of type in one advertisement or in one booklet—in general it is better from the standpoint of appearance to use combinations of one "family" of type containing the same characteristics (families are made in light and black face, italic, small capitals, etc.); and finally, don't allow him to make every alternate line a display headline—headlines are for emphasis, but all emphasis is no emphasis. Remember, too, that long sentences or paragraphs in all capital letters or in italic are hard to read—use them sparingly.

V. THE CLASS PAPER

Its Place

As a means of stimulating class spirit and interest, it is hard to surpass a class paper. In it are published not only the important announcements, but also those little interesting happenings among the members. The class paper becomes, in short, a continuous history of the class, its work, its members and its achievements. As those who belong to the class see in cold type just what the class is accomplishing, they realize more than would otherwise be possible the influence of their organization—a feeling of respect for the class is created where perhaps indifference formerly existed. Issues of the class paper describing class activities are excellent to circulate among prospective members to show them just what the class is accomplishing.

Management

In the average class the Reporter will usually be the editor of the class paper, although in larger classes there may be assistants to handle certain phases of the work, such as personals, news of entertainments, news of athletic activities, news of related organizations, etc. The Reporter ought not to be expected to secure all items for the class paper herself. All members should be impressed with the importance of giving her such news items as come to their attention; she should solicit occasional articles for publication as indicated later in the chapter; then she will have only the work of arranging this matter properly for the printer.

Types of Papers

Several types of class papers are being used with satisfaction. Some strong classes issue each Sunday well-printed papers of one, two, four and sometimes eight pages. A number of smaller classes find that bi-weekly or monthly papers are well suited to their needs. In many cases classes that cannot afford printed papers publish inexpensive bulletins reproduced by a stencil or wax plate duplicating machine. It is possible to print the outside in a standard design for the year and then put fresh matter on the inside pages each week by means of the duplicating machine. One small class bought a small wax plate duplicator and issued a hand-written bulletin each week. There is hardly a class that cannot have a class paper if it really wants one.

If the church school publishes a school paper, the Reporter should secure sufficient space in each issue

for the live class news. Or if the church has a bulletin, the class may be assigned a portion for its use.

Editing the Paper

The editorial contents of the class paper determine its standing among the members. If the paper is to be merely a reprint of poems or other clipped matter, it will be accepted in a spirit of apathetic tolerance; if it is filled with jokes alone it will not have the respect of the readers.

The Reporter should aim to make the class paper informative. News items about the class and its members, both serious and those in a lighter vein, will find place in the columns. If a member does something at a class meeting that is really funny, by all means put an item about it in the class paper so that all can laugh—*if you are sure it will be taken in the proper spirit.* Tact is an essential qualification of the Reporter.

Such facts as marriages, births, deaths or sickness in the family of a member, removals of residence, vacation or business trips, special business accomplishments and promotions, election of members to church or school offices, selection of a member for a place on a convention program, etc., should all be mentioned in the paper—while the news is still fresh.

The course of study should be a regular feature in the class paper. There should be a brief outline of the lesson for the following Sunday, including also the daily Bible readings for the week. The Teacher will find the paper of decided help in developing thought on the lesson by suggestive questions and by the Bible reading that can be stimulated. There should be a

Jarvis Love Class Herald

FIRST CHRISTIAN CHURCH
Fort Worth, Texas.

VOL. 1 SUNDAY, OCTOBER 19, 1924 NO. 17

'Tis the every-day things that really count
And the every-day people we know;
And every-day kindnesses go so far
Toward making a heaven below.

Our printing machine went back on us two weeks ago and we were unable to get the paper out for that week. However our editor has kindly consented to double up on the work this week and give us two papers.

Our editor is Mrs. Edwina Link. Some day when you feel like doing an 'every-day kindness' thank her for her effort and thoughtfulness during the seventeen weeks in which she has given the Jarvis Love Class the HERALD.

—JLC—

Those who attended the party given by Louella Myers and her sister, Mrs. Goddard, last Tuesday had a very delightful time.

After the dinner, which as usual, was wonderful, we played bunco. When the prize, a beautiful little Italian pottery basket was awarded, some of the other players wished they had played a little harder. After Mr. Nelson was presented with the consolation prize, a big piece of cake, we were all invited back to the kitchen for seconds of everything. We certainly did justice to that invitation.

Don't miss our next party!

—JLC—

There will be no mid-week meeting of the Christmas workers this week but on Wednesday of the following week Mrs. Ora Bell Nelson has invited them out to her home in the afternoon and the business girls to come in the evening. The husbands and men friends of the class are also cordially invited.

In next Sunday's Herald we will give Mrs. Nelson's address and the directions for getting to her home.

—JLC—

The 'Christmas Workers' are still on the lookout for a name for their club. Samaritan Society has been suggested. Won't you make a suggestion?

The first cash donation to our Christmas offering was made last week by Ruby Hines. Any one wishing to make an offering or a pledge at any time may do so.

Louella Myers is class treasurer.

HONOR ROLL

Mrs. E. L. Goodman	Elizabeth Burton
Bernie L. Collins	Mary E. Scott
Irma Jewell Newsom	Lucile Vetuski
Mildred Nicewander	Lillian Newsom
Birdie Young	Corrie Cone
Marjorie Dickey	Ferle Smith
Mrs. H. Eagleston	Janet W. Straiton
Katie Straiton	Emma Baugh
	Mrs. Jackson

—JLC—

VISITORS

One of our visitors, Mrs. Jackson from Dallas, is on the honor roll this week. Mrs. Eagleston, chairman of the 'Christmas Workers' brought her grandmother, Mrs. Williams, to class last Sunday and Mrs. Myers, Louella's mother visited us again. We were mightly glad to have all of them and hope they will be with us again.

—JLC—

Miss Ray Young, living at 800 Lake St has been sick for two weeks. She would appreciate a visit from any member of the class Take the Henderson car.

We are very glad to state that Mrs. A. L. Knight has returned after an absence of five months. Mrs. Knight has a friendly, willing way that endears her to all those who know her. Get acquainted today.

We are also very glad to welcome Mrs. G. C. Boswell and Mrs. Brower back to the class after an absence. Little Beverly Jean, who arrived this summer, has kept Mrs. Boswell away from class, for quite a few weeks. We hope we can keep all of our old members who are just returning in the list of 'regulars' now.

Ola Mae Bell was kept away for two Sundays on account of the serious illness of her father. We are glad to state that he is very much better, and that Ola Mae was with us last Sunday.

—JLC—

The stork visited the home of Mrs. Frank O'Reilly in Dallas Saturday, September 27 and left a nine pound girl, Katherine Florence. Little Miss O'Reilly is the neice of Lillian and Irma Jewel Newsom so you know whom to congratulate. Florence's big brother is visiting his aunties and they are enjoying a continual picnic and circus combined.

FIGURE 23—A SINGLE-PAGE CLASS PAPER, FULL OF INTERESTING CLASS HAPPENINGS

calendar of lesson courses, published at least at the beginning of a new course of study. The Reporter will probably find points of interest in the lessons that she will want to publish the following week. Especially in the case of guest teachers should a good write-up of the talks be published.

The class paper is an ideal place to present statistical information—the record of attendance and offering from week to week, punctuality, new members, daily Bible readers, church attendance, unusual attendance records, names of visitors, etc. Facts and figures presented in this way can be *studied* by the members, who take pride in keeping the average up to standard. Quarterly, semi-annual and annual cumulations of statistics will be found interesting for purpose of comparison.

As the primary purpose of the class is to win women for Christ, there should be space for short evangelistic items—stories of members who accept Christ should be specially featured. In some classes the statistics regarding church members and those who make a profession of faith are grouped under a "Lighthouse Record."

The class paper should also carry brief reports of officers' meetings and class business meetings. The officers will want to put their plans before the class, and the class paper is a most satisfactory medium through which to do it. One hundred per cent of the class membership is rarely present at class business meetings—hence the importance of informing the absentees of what transpired. The Reporter will remember, though, that the class paper is not the secretary's

minute book—she should put into her stories only the essential facts of general interest.

If an officer's monthly or quarterly report contains matter of more than routine nature, publish an abstract in the class paper. Publish the Secretary's and Treasurer's reports at least monthly; those of other officers at less frequent intervals.

Vacation time may be a period of a news famine or there may be an abundance of news, depending on the coöperation the Reporter is able to secure. Those going on vacations should be urged to inform her when and where they are going, and also to write a letter or two while away, perhaps telling of other classes visited.

Special articles are good for occasional publication. At Thanksgiving time the officers may each be asked to write in twenty words what they as class officers have to be thankful for. Members may be asked to write in fifty or seventy-five words on the topic, "What the Class Has Meant to Me," or the Pastor or the church school Superintendent may be requested to prepare inspirational matter for publication from time to time.

A number of classes regularly publish their membership rolls on one page of the class paper. It is questionable whether that is just the most helpful way to utilize space. Advertisements are also used by many classes to cover the cost of printing. While it is preferable to have a paper without advertising if possible, most class treasuries are unable to stand the strain of such an investment. The Treasurer is the officer usually entrusted with the securing of advertising.

Special Editions

It will occasionally be found desirable to issue special souvenir numbers of class publications. These

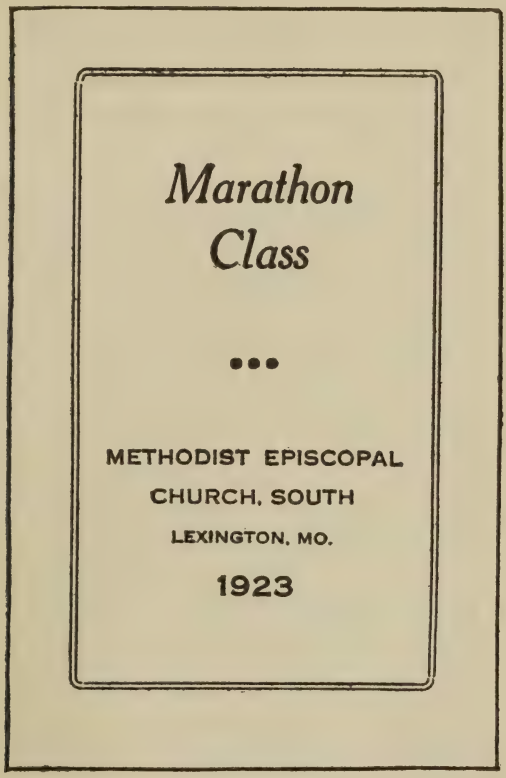


FIGURE 24—YEAR BOOK ISSUED BY A LIVE MISSOURI CLASS OF WOMEN. IT CONTAINS LISTS OF OFFICERS AND COMMITTEES, AN ACCOUNT OF WORK DONE DURING THE PAST YEAR, CLASS CALENDAR, TREASURER'S ANNUAL REPORT, ROLL OF MEMBERS, BLANK PAGES FOR NAMES OF NEW MEMBERS, CLASS CONSTITUTION AND BY-LAWS

are often published in connection with Women's Day, class anniversaries or on occasions such as Thanksgiving or Christmas. These special editions are often virtually year books, containing pictures of officers, a history of the class, annual statistics, accounts of class activities, etc., and are planned for all-year reference.

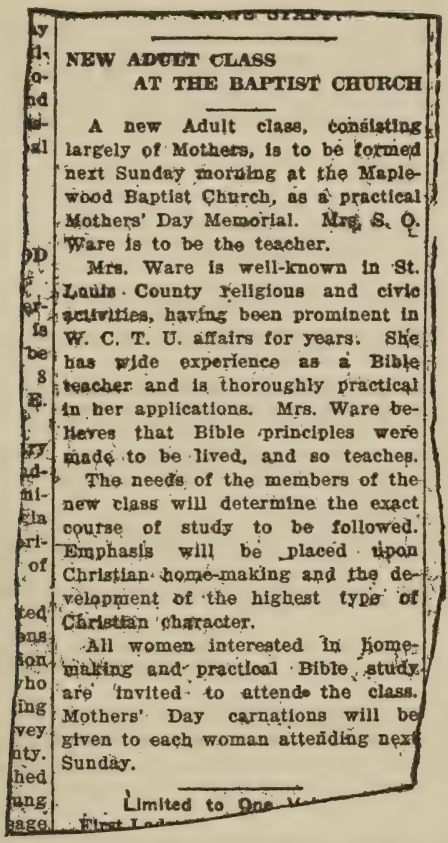
VI. USING THE NEWSPAPERS

Publicity

The daily or weekly newspapers are a valuable source of publicity that is often overlooked. In small towns the weekly paper is almost always glad to receive news of class affairs—often such items are practically the only real news in the paper. In larger cities the space granted for class news will not be as large as in the smaller town papers, but if the matter submitted has news value—that is, if it is of interest to the public—it will be printed. Such items as elections, special programs, courses of study on subjects of general interest, addresses by prominent men or women, and similar occurrences are always acceptable. Many papers now publish a regular religious column for church news.

The Reporter should coöperate with all the other officers in giving full publicity to the work of the class. She will assist the Vice-President in advertising membership campaigns; the Visitor in her rally-day plans; the Entertainer in announcing banquets, socials, receptions, etc.; the Teacher in reports of unusually strong lessons, and the President in evangelistic work. As long as the matter submitted is *news,* the papers are glad to print it—and leading metropolitan papers are

beginning to realize that religious news has as wide an appeal as sporting news.



NEW ADULT CLASS AT THE BAPTIST CHURCH

A new Adult class, consisting largely of Mothers, is to be formed next Sunday morning at the Maplewood Baptist Church, as a practical Mothers' Day Memorial. Mrs. S. O. Ware is to be the teacher.

Mrs. Ware is well-known in St. Louis County religious and civic activities, having been prominent in W. C. T. U. affairs for years. She has wide experience as a Bible teacher and is thoroughly practical in her applications. Mrs. Ware believes that Bible principles were made to be lived, and so teaches.

The needs of the members of the new class will determine the exact course of study to be followed. Emphasis will be placed upon Christian home-making and the development of the highest type of Christian character.

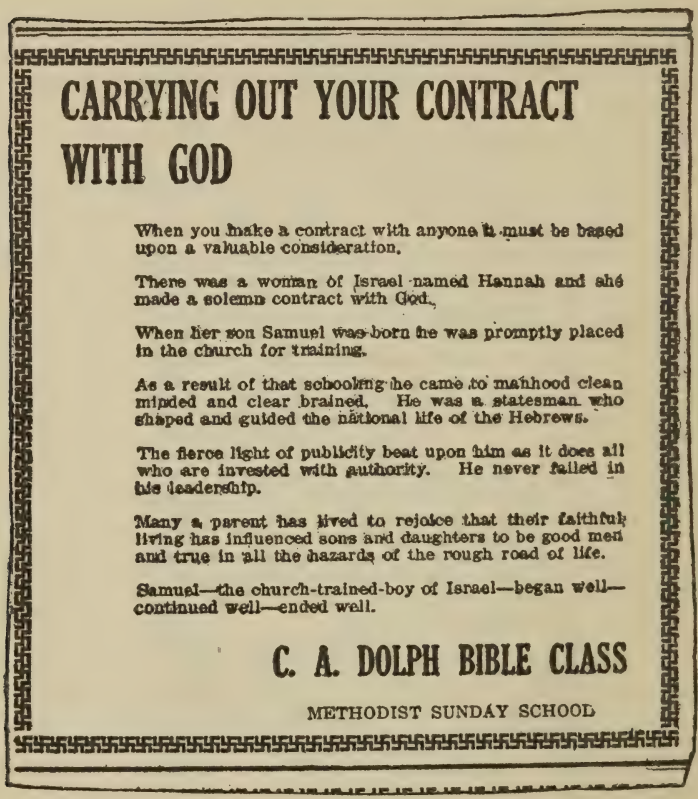
All women interested in home-making and practical Bible study are invited to attend the class. Mothers' Day carnations will be given to each woman attending next Sunday.

Limited to One

FIGURE 25—A TYPICAL NEWS STORY WHICH FORMED PART OF THE PROMOTION PROGRAM FOR A NEW CLASS OF WOMEN; SEE ALSO FIGURES 19 AND 20

In preparing stories for the papers don't try "fine" writing. Give the facts—names, dates, places, figures,

etc.—as clearly as possible. Use a typewriter or write very legibly on one side of the paper. Address news



CARRYING OUT YOUR CONTRACT WITH GOD

When you make a contract with anyone it must be based upon a valuable consideration.

There was a woman of Israel named Hannah and she made a solemn contract with God.

When her son Samuel was born he was promptly placed in the church for training.

As a result of that schooling he came to manhood clean minded and clear brained. He was a statesman who shaped and guided the national life of the Hebrews.

The fierce light of publicity beat upon him as it does all who are invested with authority. He never failed in his leadership.

Many a parent has lived to rejoice that their faithful living has influenced sons and daughters to be good men and true in all the hazards of the rough road of life.

Samuel—the church-trained-boy of Israel—began well—continued well—ended well.

C. A. DOLPH BIBLE CLASS

METHODIST SUNDAY SCHOOL

FIGURE 26—A HIGH-TYPE NEWSPAPER ADVERTISEMENT. IT IS WELL WRITTEN AND LAID-OUT; MAKES THE READER FEEL THE SPIRIT OF THE CLASS TEACHING

items to the Religious Editor of the larger city papers, or the City Editor of smaller town papers.

The Denominational Press

News likely to be of interest to other classes should by all means be sent to the state or national denominational papers. The editors are specially anxious to receive information about new plans successfully worked by classes or of new applications to old ones. Most adult class magazines as well as state papers publish pictures of live classes—when the class has a group photograph made, ask the photographer for a glossy, unmounted print and send to one of these papers

Newspaper Display

In smaller towns it may pay the class to buy newspaper space for running regular advertisements of the class. Such advertising will not pay if placed in large metropolitan papers unless the class draws from the entire city for its members or makes a special appeal to transients. For best results change the copy of the advertisement weekly.

Classified Advertising

If advertising funds are limited, use the classified columns of the small town newspapers. Several ads may be run during the last several days of the week at slight cost. These ads may simulate regular classified advertising, e.g.:

> WANTED: 25 women to attend the —— Bible Class next Sunday morning. Special service in honor of mother. Address: —— by Mrs. —— 9:30 A. M., Eighth Ave. M. E. Church, Eighth Ave., at B. St.

TO BUY: One hour of the time of 50 mothers next Sunday morning at 9:30 by the CHM Bible Class. We offer a satisfying service of worship, the opportunity to discuss your home-making problems and the fellowship of nearly 100 Christian mothers. Topic for discussion: Play. Leader, Mrs. A. F. Wilkins. Christian Home Makers Class, Third Christian Church, 3617 Van Dorn.

VII. OUTDOOR ADVERTISING

The more often the class can make an advertising impression under slightly different circumstances, the stronger the reaction of the public will be. Outdoor advertising can be used in a limited way by the women's Bible class to supplement direct-by-mail and newspaper advertising.

Bulletins

Well-designed class bulletin boards are excellent outdoor advertisements. If well located at railroad stations, electric car terminals, near hotels, or near prominent markets many women will see the class message. If no locations of that sort are available, a board can almost always be erected on the church property, provided it is dignified in appearance. Attractive changeable letter bulletins can be had at reasonable prices.

Copy on the bulletin board should be changed at frequent intervals. If a painted board is used, it should be repainted at least every six months. Let the board reflect the class—people will judge the class by it.

Posters

From time to time the class will want to have printed, large advertising cards for display in stores, store windows, in beauty parlors—yes, and now in barber shops. Homemade posters constructed of cut-out pictures mounted upon heavy paper are often more attractive than printed posters—and less expensive.

Window Displays

If the class is really doing an outstanding piece of community service, it is sometimes possible to secure the consent of a local merchant to install a window display. In it the class may want to feature photographs of its activities, models, charts, diagrams, maps and statistics. Get windows on the most prominent corners possible.

VIII. MISCELLANEOUS ADVERTISEMENTS

Moving Picture Slides

The class will probably reach more women at picture shows than at any other one place. It is logical, then, for the class to advertise itself through "movie" slides—the main thing is to reach women where they are. It is well occasionally to use several slides showing the work being done by the class, explaining ideals for which it stands, and the like. Picture-show advertising is one form that will be seen and read.

Novelties

Some classes distribute small pencils with the class

name stamped on them, bookmarks, paperweights, calendars, shopping lists, etc., to women they hope to interest. This form of advertising does create a certain amount of good will, but, all other things being equal, is not as resultful as direct-by-mail or newspapers.

IX. COÖPERATIVE ADVERTISING

So far we have been discussing in this chapter advertising of individual classes. Before the class invests heavily in advertising, it should consider the possibilities of a campaign in conjunction with the other classes of the school.

If there are four graded adult classes in one church school, why should the four conduct separate campaigns? By combining their budgets it would be possible to do more and better advertising with a comparatively smaller sum of money. Fundamentally, the adult advertising appeal should be made in the name of the school's adult *department.*

Now let's carry the thought a step farther. There are hundreds of unchurched adults in every community—liabilities of the churches of those communities. Individual churches can reach some—not all. Why then should not *all* the adult classes of a community band together into an *adult Bible class council* and conduct a joint advertising campaign to reach all the unchurched of the community? Once more, there would be possible more compelling advertising at lower proportionate cost. It is this writer's opinion that only through coöperative effort of this sort will the world ever be won to Christ.

X. GENERAL PRINTED MATTER

In addition to her strictly advertising duties, it is also the duty of the Reporter to work closely with the officers in planning printed matter needed in their activities. She is the woman in charge of everything pertaining to the use of printer's ink. She will plan and have printed, programs, menus, tickets for entertainments, literature for the Vice-President, Visitor, Teacher, Entertainer or other officers needing special printed matter. Record forms will usually be *planned* by the officers using them.

It will be seen that the Reporter's responsibilities are equal to those of any other class officer. If she is not awake and allows opportunity for publicity to pass unused, the class will become just another class in a Sunday school. On the other hand, she can, by judicious advertising, increase the influence of the class and make it the best known, most talked of, most helpful, institution in the community.

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Ross, "The Writing of News."
Scott, "The Theory of Advertising."

QUESTIONS FOR DISCUSSION

1. Do you believe the women's Bible class should advertise?
2. What has YOUR class to advertise?
3. What should the class expect from advertising?
4. Work out an advertising plan for your class.
5. Do you agree with the author's position regarding coöperative advertising? Explain why or why not.

Appendix A

ADDRESSES YOU NEED TO KNOW

Abingdon Press (M. E.), 150 Fifth Ave., New York City.
Association Press, 347 Madison Ave., New York.
Children's Bureau, Washington, D. C.
Christian Board of Publication, 2712 Pine St., St. Louis.
Cokesbury Press (M. E. South), 810 Broadway, Nashville, Tenn.
Doran Company, George H., 244 Madison Ave., New York.
Eden Publishing House (Evangelical), 1716 Chouteau, St. Louis.
Erker Bros., 608 Olive St., St. Louis. (Picture Slides)
Friends' General Conference, 150 N. 15th St., Philadelphia, Pa.
International S. S. Council of Religious Education, 1516 Mallers Bldg., Chicago, Ill.
Judson Press (Northern Baptist), 1701 Chestnut St., Philadelphia.
Keystone View Co., Meadville, Pa. (Slides, stereoscopes)
Macmillan Co., 64-66 Fifth Ave., New York City.
McKinley Publishing Co., 1619-21 Ranstead St., Philadelphia. (Outline maps)
Missionary Education Movement, 150 Fifth Ave., New York City.
National Child Welfare Association, 70 Fifth Ave., New York City.
National Motion Picture League, 381 Fourth Ave., New York City. (Information about films suitable for use in churches)
Perry Picture Company, Malden, Mass.
Pilgrim Press (Congregational), 14 Beacon St., Boston, Mass.

Revell, Fleming H., 158 Fifth Ave., New York City.
Religious Education Association, 308 N. Michigan Ave., Chicago, Ill.
Scribner's Sons, Charles, 597-599 Fifth Ave., New York City.
Standard Publishing Company, Cincinnati, Ohio.
Sunday School Board, Southern Baptist Convention, 161 Eighth Ave., N. Nashville, Tennessee.
University of Chicago Press, Hyde Park, Chicago, Ill.
Westminster Press, Witherspoon Bldg., Philadelphia, Pa.
Women's Press, 600 Lexington Ave., New York City.

Appendix B

SUGGESTIVE CONSTITUTION AND BY-LAWS

Article I.—Name

This class shall be known as the ..... Bible class of the ..... Sunday-school of the ..... Church.

Article II.—Object and Motto

The object of this class shall be Bible study, evangelism, Christian culture, and fellowship, to make aggressive efforts to bring women into the Sunday school and church, and to promote practical Christian living. The class motto shall be "....."

Article III.—Membership

Section 1. Any woman from twenty-five to about thirty-five years of age may become a member of this class on presentation of name and election by unanimous vote of the members present.

Sec. 2. Any one desiring to encourage the work of this class may become an honorary member on presentation of name and election by unanimous vote.

Sec. 3. No members are to be dropped from the class roll until a thorough investigation of causes of absence has been made, and a unanimous recommendation to drop the name be made by the executive committee.

Article IV.—Officers

Section 1. The officers of this class shall be the following:

Teacher, President, Vice-President, Secretary, Treasurer, Visitor, Librarian, Entertainer, and Reporter.

Sec. 2. These nine shall constitute an Executive Board.

They shall have general supervision of the work of the class, and shall have power to fill all vacancies between elections. Any five members of this board shall constitute a quorum.

Article V—Assistants

Section 1. The Executive Board shall meet within one week after their election, and shall select members of the class to serve with the officers as assistants.

Sec. 2. In making these selections effort shall be made to assign, as far as practicable, every member of the class to duty as assistant to one or more of the officers.

Sec. 3. As new members are added to the class, effort shall be made to assign them to duty as assistants as soon as possible.

Article VI.—Work

Section 1. The Teacher shall have charge of all educational work of the class, and shall be teacher, friend and adviser. She shall be consulted in all matters of importance.

Sec. 2. The President shall be the class executive. She shall preside at the meetings, shall have the direction of the personal work and devotional interests of the class, and be general class executive. She is also chairman of the Executive Committee.

Sec. 3. The Vice-President shall have charge of membership increase. She shall secure new members and introduce them to the other members of the class. She shall also act as President in that officer's absence.

Sec. 4. The Secretary shall have charge of the class records. She shall keep a roll of the members, preserve minutes of all meetings, mark the records, prepare reports for the school, church or district association, and attend to all business correspondence.

Sec. 5. The Treasurer shall have charge of all moneys. She shall look after the regular and special contributions and shall seek to promote the grace of liberality.

Sec. 6. The Visitor shall have charge of class visitation. She shall look after absent members, visit the sick, and aid members in securing employment.

Sec. 7. The Librarian shall have charge of the class library. She shall see to the distribution of Bibles, song books, and papers, and shall seek to promote the reading of wholesome literature. She shall also preserve a file of class publications, advertising, etc.

Sec. 8. The Entertainer shall have charge of class recreation. She shall arrange for music, socials, receptions, lectures, athletics, and the like.

Sec. 9. The Reporter shall have charge of class advertising. She shall see that due announcement is made of all meetings, and that items of interest are furnished to the papers. She shall also have charge of the editing of class papers, preparing advertising, and the like.

Article VII.—Meetings

Section 1. This class shall be a constituent part of the Sunday-school, subject to its rules and regulations, and shall meet at the regular Sunday-school hour, unless such other arrangement be made as shall meet with the approval of the Educational Board or the Pastor and Superintendent.

Sec. 2. Other meetings may be held as arranged by a vote of the class or by the Executive Board.

Sec. 3. A meeting may be called at any time by any five members of the Executive Board, provided notice be given at a previous Sunday meeting.

Sec. 4. A business meeting shall be held as often as every three months, with a meeting of the Executive Board during the week preceding.

Article VIII.—Elections

Section 1. Officers shall be elected annually at the regular business meeting in September, and elections shall be by a majority vote.

Sec. 2. The School Educational Committee (or the

Pastor and Superintendent) shall be consulted in regard to choice of the Teacher and her election shall be subject to their approval.

Sec. 3. The new officers shall be inaugurated at the regular business meeting following their election, and shall assume their duties at that time.

Sec. 4. Any officer shall be subject to removal from office upon two-thirds vote of the members present at any regular Sunday morning service or regular business meeting, provided that notice shall have been given at a previous meeting, and a copy of same sent to the officer in question.

Article IX.—Finances

Section 1. This class shall contribute of its means in accordance with the financial plans of the Sunday-school.

Sec. 2. This class may also raise additional sums of money for the prosecution of their work as a class.

Article X.—Amendments

This constitution may be amended by a two-thirds vote of those present at a duly authorized business meeting of the class, provided notice of such amendment shall have been given at such previous meeting.

SUGGESTIVE BY-LAWS

Article I.—Membership

Section 1. Any woman, 25 to 35 years of age, may become a member of this class after two consecutive Sundays' attendance upon presentation of her name and election by unanimous vote of those members present.

Sec. 2. New members may be voted in at any regular Sunday service or at any regular class business meeting.

Article II.—Meetings

Section 1. A regular business meeting of the class shall be held the first Tuesday evening in each month for the purpose of transacting class business, of following a constructive study course, for furnishing entertainment and for promoting sociability among the members.

Sec. 2. Executive Board meetings shall be held regularly every month on the Tuesday evening preceding the regular business meeting of the class.

Sec. 3. Each officer shall call a meeting of her assistants at least once every quarter.

Article III.—Quorum

One-fourth of the resident membership of the class shall constitute a quorum at a business meeting.

Article IV.—Election of Officers

The election of officers shall be by private ballot, on nomination.

Article V.—Finances

Section 1. Each member shall be expected to contribute, if financially able, ... cents per month as dues for carrying on the class work.

Sec. 2. The usual Sunday school offering shall be taken each Sunday, and turned in to the school treasury.

Article VI.—Reports of Officers

Section 1. Every officer shall make a written report at each regular meeting of the Executive Board, and also at each regular business meeting.

Sec. 2. The class President shall make a written report monthly to the school worker's council.

Sec. 3. The Secretary shall make an annual report to

the ..... District Sunday School Council at such time as may be requested.

Article VII.—Rules of Order

Robert's "Rules of Order" shall be the standard in all questions of order in the conduct of the business of the class.

Article VIII.—Order of Procedure

The order of procedure in the business meetings and in the meetings of the Executive Board shall be as follows: (1) Call to Order; (2) Prayer; (3) Reading of Minutes; (4) Reading of Reports of Officers in the order of their naming in the constitution; (5) Unfinished Business; (6) New Business; (7) Class Motto or yell or song; (8) Announcements; (9) Adjournment; (10) Prayer.

Article IX.—Amendments

Section 1. These by-laws may be amended by a two-thirds vote of those present at a duly authorized business meeting of the class, provided notice of such amendment shall have been given at such previous meeting.

Sec. 2. These by-laws may be suspended at any regular class meeting by a two-thirds majority vote of those present.

Appendix C

A SUGGESTED STANDARD OF EXCELLENCE FOR ADULT BIBLE CLASSES

(Some of the Sunday School Boards have denominational Standards of Excellence. The officers of the Women's Bible Class should strive to meet such standards. The Adult Work Section of the International S. S. Council is also working on a standard for adult departments.

I. Organization

(a) The class shall have the following officers with duties as specified:

Teacher—Instruction;
President—Executive and Religious activities;
Vice-President—Membership increase;
Secretary—Records;
Treasurer—Finances;
Visitor—Maintaining the membership;
Librarian—Literature;
Entertainer—Social Life;
Reporter—Publicity.

It is not necessary that the officers be known by these particular names, but the work of the class should be covered as indicated.

(b) The class shall be definitely connected with the school of the church.

(c) The class shall meet with the adult department of the school, either in the entire opening or the entire closing worship service, according to the plan of the school. If there is but one adult class in the school, it shall conduct its own worship service in its own room.

(d) The class shall be enrolled with the denominational board and shall display the class standard and certificate of enrollment.

(e) The class shall make annual reports to the district Sunday School Council.

(f) The class membership shall be confined to one age range, e.g., 25-35; 35-45; 45 and up. Young people below 25 years of age shall not be grouped in the adult class, but in separate young people's classes.

(g) All offerings of the class shall be made into the treasury of the church school for general expenses and for benevolences fostered by the school, except when the school educational committee workers' council shall agree that a certain per cent (which shall never exceed twenty-five per cent) shall be kept in the class treasury.

(h) The Teacher shall hold a New Standard Teacher Training Diploma, or possess equivalent training, or should be regularly pursuing this course. Adult specialization units should be included in the training work.

(i) The Teacher shall be uniformly punctual, with an average attendance of at least eighty-five per cent (85%). If to be absent, she shall notify the department Superintendent in time for a substitute to be secured.

(j) The class shall have its own room, isolated by walls or solid partitions, and properly furnished.

II. Service

(a) Bibles shall be used in the recitation of the lesson. In church history, missions or social service courses not based definitely on Bible material a portion of the lesson shall be devoted to the reading of selected Bible passages.

(b) The attendance at the class sessions shall average at least two-thirds of the enrollment, in lieu of which all absentees must be communicated with each week.

(c) The annual membership increase shall be not less than fifteen per cent (15%) of the active membership. Newly organized classes, week-day classes and extension members may count toward this percentage.

(d) The class shall hold a business meeting at least once every three months. The attendance shall equal the Sunday morning average.

(e) The class shall foster the work of teacher training, study or reading courses of the denomination, with a view to larger Christian service.

(f) The class shall be represented each year at the

adult conferences of Sunday school conventions, training schools or institutes by members other than the Teacher.

(g) Fifty per cent (50%) of the attending class membership at one preaching service each week.

(h) Fifty per cent of the attending membership making some definite lesson preparation.

(i) Definite, personal evangelistic efforts.

(j) Class membership urged to coöperate with the church in its financial program, according to the church plan.

(k) The class rendering definite Christian service

(1) to the school;
(2) to the church;
(3) to the community.

Absentees, dropping from roll, 198
Following, 192
Keep informed, 194
Activities, avoid duplication, 157
Addresses you need to know, 281
Advertise the class, why?, 249
Advertise, what has class to?, 250
Advertising
Coöperative, 278
Fundamentals, 252
Funds, 218
Must be followed personally, 255
The class, 249
Adult class council, 168
Adult department and the class, 41
Adult department organization, 42-43
Adults, does the school want? 18
Age grading, 19-22
Americanization, 163
Anniversaries, class, 183
Arlington Christian Church Class, Lexington, Ky., 152, 171
Assistants, 35
Attendance
Getting record of, 203
Maintaining, 192
Balancing the study course, 91
Banquets
Annual, 230
Mother-and-daughter, 231
Batten quoted, 88
Bible
American Revision, 51
For class room, 51
Geography, 61
How to use, 61
Moffatt Translation, 51
Reading, daily, 247
Selecting a, 246
The Teacher's knowledge of, 60
Version to use, 51, 70
Big Sisters, 165
Bills, paying, 218
Birthday records, 208
Blackboard, 51
Bookkeeping, class, 221
Booklets, 262
Book talks, 245
Budget system, 219
Bulletin boards, 276
Bulletin, filing, 243
Burroughs quoted, 33, 34
Business meeting, 140, 205
Class night plan, 229
By-laws, 286

Centenary M. E. Church, St. Louis, Anchor Class, 177

Church history, 123
Church and the class, 44
Church school—see "Sunday school"
Circulars, 262
Classified advertising, 275
Class days, 151
"Class night" plan, 229
Class paper, 265
  Editing the, 267
Class room, 47
Clubs, 232
Compton Hgts. Christian Church, St. Louis, Women's class, 160
Constitution, 283
Consideration, question of, 143
Contests, 180, 196
Conventions, 158
Coöperative advertising, 278
Cope—quoted, 148
Correspondence, class, 214
Correspondence study, 64
Current topic talks, 246

Debates, 78, 228
Department organization for adults, 42-43
Departmental plan of class organization, 33-35
Direct mail advertising, 255
Discussion lesson, 82
Dramatics, 80, 236
Dropping absentees from roll, 198
Dues, 217
Duplicating machine, 53

Editing a class paper, 267
Elective study courses—need of, 88
Elective courses available
  Abingdon Press, 103
  Association Press, 102
  Baptist—North, 103
  Baptist—South, 104
  Century Company, 107
  Christian Board, 107
  Cokesbury Press, 107
  Congregational, 104
  Doran, George H., 105
  Evangelical, 107
  Friends, 105
  International, 101
  Judson Press, 103
  Macmillan, 106
  Methodist—North, 103
  M. E. South, 107
  Missionary Education Movement, 108
  Pilgrim Press, 104
  Presbyterian, 105
  Revell, Fleming H., 106
  Scribner's, 102
  Standard Press, 107
  Westminster Press, 105
  U. S. Government, 106
  University of Chicago, 107
  Woman's Press, 102
Enrollment records, 207
Entertainer, the, 227
Entertainments, open, 235
Emblem, importance of wearing, 187
Equipment, 47-55
Evangelism, 149

Executive meetings, 142
Expression of the lesson, 85
Extension work of class, 155, 156, 160

Fellowship, 155
Finances, 215
  Coördinating with church plan, 220
First Christian Church, Ft. Worth, Texas, Jarvis Love Class, 268
First M. E. School, Chattanooga, Tenn., 229
Folders, 262
Following visitors, 175
"Four-square" membership campaign, 181, 196
Furnishings for class room, 48

Get-together meetings, 227
Grading adults, 19-28

Harmonies, making, 79
Home department, 154, 156
Home—reaching the, 154

Interest grading, 22-24
International graded lessons, 100
International uniform lessons, 98
Interruptions, 48

Large classes, 44
Law enforcement, 163
Laying out advertising, 265
Lecture method of teaching, 76
Lesson, how to study, 68
Lesson material, presenting, 74
Lesson plan, 72-76
Lessons, supplementary literature, 243
Letters, advertising, 255
Lexington, Mo., M. E. Church, Marathon Class, 271
Librarian, the, 240
  As literary counselor, 246
  At Sunday sessions, 243
Library
  Do we need one?, 240
  Parents', 242
  The teacher's, 62-63
  Working the, 242
Life-centered courses, 109
Linwood Boulevard M. E. Department, Kansas City, 25-26
Lyceum courses, 166

Mailing cards, 261
Mailing lists, 264
Mannerisms, 59
Maps, 52
Maplewood Baptist Church, St. Louis,
  Amoma Class, 156, 232
  Women's Class, 260, 261, 273
Membership increase, 173
Members who move away, 199

Minutes, 211
Missions, 61
  Class missionaries, 169
  Study courses, 124
  School of missions, 168
  Study, 168
Mission schools, 163
Mixed classes, 37
Mother-and-daughter banquet, 162, 231
Motion picture advertising, 277
Motions
  Amending, 144
  Dividing, 143
  How to make, 142
  Withdrawing, 143
Music, 54, 229

Names for classes, 38-40
New classes, how to organize, 36
New members
  Putting to work, 187
Nursery, as service, 160
Newspapers, using to advertise, 272
Novelty advertising, 278

Offerings
  For Sunday school, 40
  Sunday, 217
"One-at-a-Time" plan, 177
Organization
  Appeal of, 30
  Characteristics of, 31
  Departmental plan, 33
  Scriptural example, 31
  Value of, 32
Organizing
  Existing class, 36
  New classes, 36
Outdoor advertising, 277

"Pal" plan (attendance), 197
Parent, discussion groups, 161
Parents' library, 242
Parkland Baptist Church, Louisville, Ky., Philathea class, 256
Parliamentary procedure, 142-146
Physical program, 237
Picnics
  Class, 231
  Mixed, 233
Pictures
  For adult class room, 49-50
  In teaching, 84
Planning a lesson, 72-76
Points of information, 145
Points of order, 145
Points of privilege, 145
Posters, 277
Postponing action, 144
Prayer circle, 150
President
  Coöperation with pastor, 151
  Her training, 135
  Qualifications, 133
Previous question, 144
Program, typical class, 138-139
Projects, 77

Prospects, sources of, 184
Publicity director, the, 251
Publicity, newspaper, 272
Punctuality, 198

Question and answer method, 81
Quorums, 142

Rally days, 195
Reading courses, 246
Reading, Bible, 95
Receptions, 231
  Annual, 182
Records, 202
  Comparative, 211
  Using, 209
Recognition of new members, 187
Recruiting, 173
  Best time for, 186
Reporter, the, 251
Reviews in teaching, 75
Room, care of the, 237

"School days" social, 234
School of missions, 169
School records, 208
Secretary, the, 202
Service as expression of the lesson, 86
Service activities, 148-171
Service
  To church, 158
  To community, 162
  To home, 160
  To membership, 148
  To school, 156
  World service, 168
Shawnee, Okla., Baptist Church, T. E. L. class, 213
Slides, where to get, 53
Social activities, why, 226
Social affairs, how often, 229
Socialized recitations, 81
Socials, mixed, 233
Social,
  Plans, 226
  Problems of girls, in rooming house districts, 167
  Room, 54
  Rooms for community, 167
  Service, 163
Social service study courses, 124
Speakers, special, 84
Special speakers, introducing, 139
Standard of excellence, 289
Stereopticon, 52
Stories, 83
Story-telling, encouraged by librarian, 247
Study courses
  Available courses, 98-132
  Balancing, 91, 129-131
  Bible outline, 112
  Christian life, 117
  Church history, 123
  Doctrinal, 117
  Examples, 129
  How long?, 92
  Individually planned, 109
  Intensive Bible, 114

Study Courses
Life centered, 109
Limiting factors, 89
Made for class, 100
Missions, 124
Parents, 117
Perspective in planning course, 67
Purpose of, 88
Social service, 124
Variation of approach, 93
Who selects course?, 91
Without a teacher, 93
Study lesson, 82
Study, when to begin, 69
Sunday school
Obligation of class to, 40
Obligation to class, 40
Sunday sessions of class, 136
Suppers, 228
Supplementary lesson material, 243
Survey of community, 162

Talks, special, 86
Teacher, and the class, 67
Her library, 62-63
Her training, 59
How to become trained, 64
Personality, 57
Selecting, 56
Training, 157
Teaching equipment, 51
Teaching methods
Discussion, 82
Lecture, 76
Teaching Methods
Project-problem, 77
Question and answer, 81
Socialized recitations, 81
Study lesson, 82
Topical, 80
Teaching unit, 73
Third Baptist Church, St. Louis, Reapers' Class, 262, 263
Topical method of teaching, 80
Training, how to secure, 64
Treasurer, the, 215
Opportunities for service, 224
Twin Sunday, 184

Vacation schools, 166
Valentine plan (attendance), 184
Vice-president, 173
Visitation, 159
Visitor, the, 191

Webster Groves, Mo., Baptist Church, Christian Home-Makers' class, 170
Welcoming members, 173
Withdrawal records, 258
Window displays, 277
Workers' library, 241
Worship, 137-138
Conducting school programs, 158

Zoo plan (attendance), 197

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